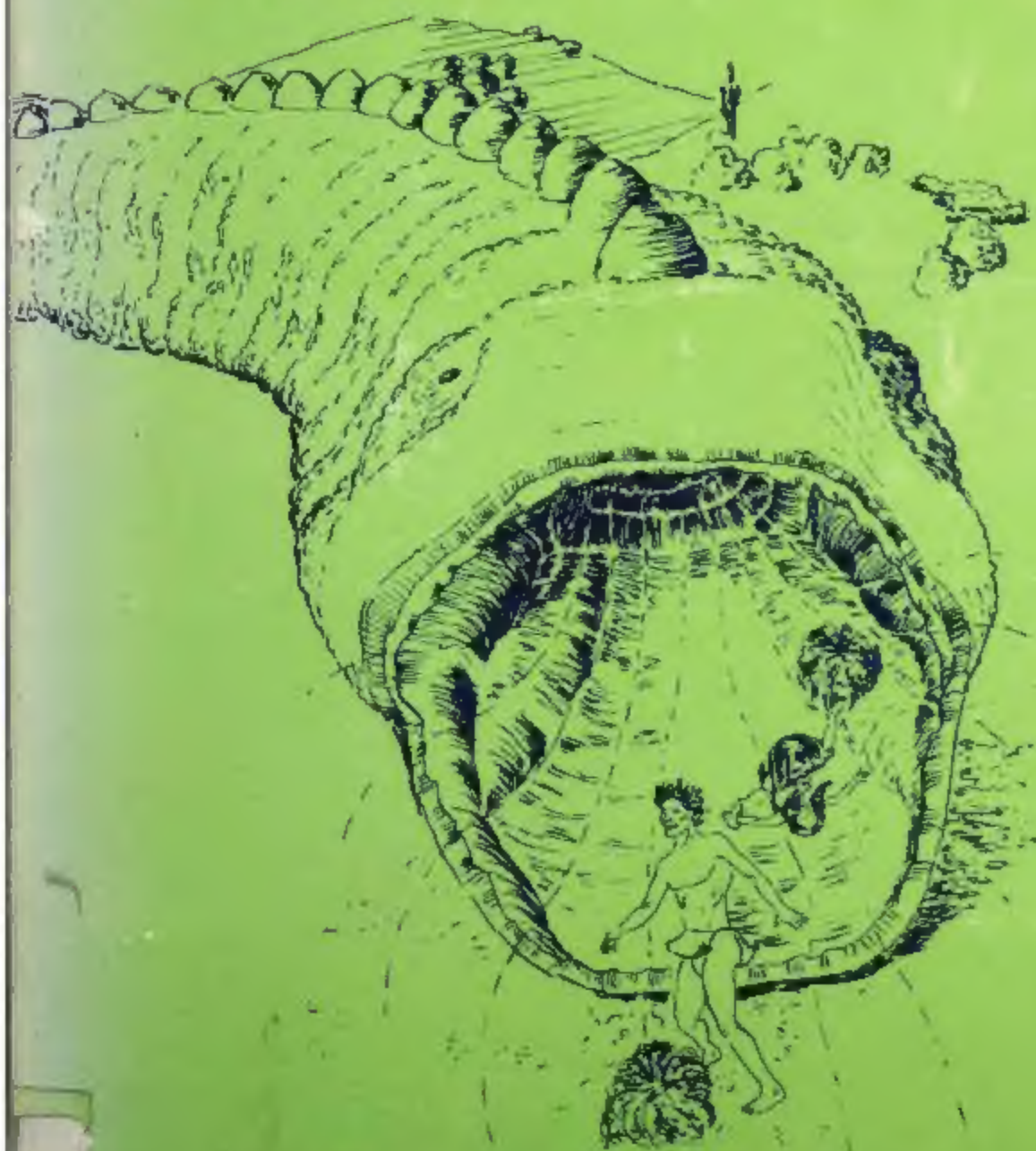


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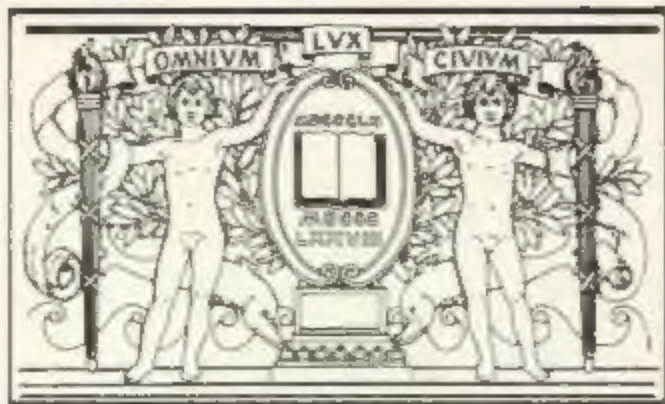
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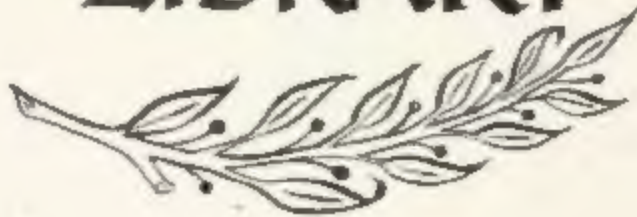
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**Legends and Lore  
of the  
Papago and Pima Indians**

Dean and Lucille Saxton

**The University of Arizona Press**

Tucson

Arizona



*About the Author...*

DEAN AND LUCILLE SAXTON'S years of work with Pima-Papago vocabulary have insured their familiarity as well with the legends and lore of the people. The Saxtons' *Papago & Pima to English, English to Papago & Pima Dictionary*, (UA Press, 1969), was developed during field work on the Reservation at Sells, Arizona during the 1950s and '60s. Meanwhile the authors, both linguists with backgrounds in anthropology, extended their perception of the need for a written language to concern with an oral tradition more likely to be saved for the future in book form than totally within the bounds of a lifestyle that is fast blending with the Anglo culture of modern America. Dean Saxton, a D.V.M. from Michigan State University, is a member of the Linguistic Society of America and a contributor to several scholarly periodicals. He has also taught Papago linguistics at Sells. Lucille Saxton's degree is in Semitics from Shelton College, New York, and she has been a teacher of linguistics for the Arizona State Department of Education.

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Juan Dolores  
*first writer of his people's legends*



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## FOREWORD

Those of us who are not Native Americans and who have been schooled in the literary traditions of western civilization are most likely to think of Aesop, the 6th century B.C. fabulist, or of other Europeans when we think of short stories with a moral.

As long as men of the western world have been reciting apologies and pondering the mysteries of the universe, however, so have American Indians been doing likewise and with wisdom as well. Their traditions, which provide a body of collective knowledge and understanding of life, have been largely ignored by western man partly because of our ethnocentrism and belief in ourselves as proprietors of truth and partly because of our background of literacy. It has been the latter which has fostered the definition of literature as something that has to be written while all else is merely rumor, legend, myth, fable, anecdote or what have you. Only in the last very few years have we begun to hear the phrase, "oral literature," and only recently have we seen a resurgence of interest in committing these spoken traditions to writing in their native languages. Sequoyah would be pleased.

This volume of Papago and Pima literature makes available to readers of both Piman and English an important collection of heretofore widely scattered materials, much of it provided by Piman spokesmen many years ago and until now lying in archives as far apart as Philadelphia and Berkeley. And thanks to the energies of the Saxtons in collecting them, the newly-recorded words further bear witness to the continuing viability of the oral literature of these desert dwelling natives of southern Arizona and northern Sonora.

Legends and Lore of the Papago and Pima makes available the

kinds of native essays that are so much in demand in public and parochial schools among those who would teach non-Indians about their Indian neighbors. It offers the serious student of comparative literature and of folklore new grist for his intellectual mill. Above all however, this book affords present and future generations of Papago and Pima Indians a chance to arrive at a new kind of appreciation of their rich cultural heritage. Hopefully, it may inspire some of them to literacy in their own language that one might look forward to a day when there will be an O'othham written literature in its own right, one which need not necessarily be translated into English to be appreciated by a wide audience.

In the meantime those of us who cannot read Piman are indebted to those O'othham who were willing to share with one another and with us these vignettes of their wisdom, humor and lives. So are we indebted to Dean and Lucille Saxton for their compilation, for their translation, and for their years of effort toward making Piman "oral literature" simply "literature."

Bernard L. Fontana  
Arizona State Museum

## ACKNOWLEDGMENTS

"Before you come again, I may go to eat prickly pears beneath the sunrise," Winshk said when we finished recording his stories and took our leave. For some time we bounced along without a word through cactus and mesquite from his village in Sonora, Mexico, back to the border.

A year away at school passed quickly writing down his stories and studying them. When we returned the well known narrator had indeed finished his life's "journey to the east" where prickly pears and mule deer are plentiful and singing and dancing never cease.

As the skilled narrators disappear so does the unwritten tradition of which they are all too often the final bearers. Perhaps this incomplete collection of literary gems from an age gone by will encourage the gathering and publishing of more of this fascinating and fast disappearing material.

Winshk, the late Ventura Jose, has done his part as a narrator to preserve the legends recorded here, as have also Ba'mudkam, Susanne (Ignacio) Enos, Pedro Estrella, Enos Francisco, Mahila Harvey, Jose Joaquin, Antonio Lopez, Cipriano Manuel, S-Hawani Uhw, and other narrators.

As the narrators have transmitted the oral tradition, those who have written it down have preserved it for future generations. The most significant of these was the late Juan Dolores, graduate of Hampton Institute and author of **Papago Verb Stems**, **Papago Nominal Stems**, and **Papago Nicknames**. Although a native speaker himself, Dolores carefully recorded his material from those who remained familiar with it while he was away. Dolores did his writing while Museum Guard and Research Fellow in Anthropology at the University of California at Berkeley, receiving his training under the late Dr. Albert A. Kroeber Professor in Anthro-



pology.<sup>1</sup> Dolores met Kroeber in 1908, and began writing the legends in 1911.<sup>2</sup>

When **Legends and Lore of the Papago and Pima** was being planned, Dr. Kroeber wrote, "I am greatly interested in your plan to publish Papago material for the Papago. That was what Juan had in mind.. I would be greatly interested in having Juan's 'life work' utilized and made available." His gracious cooperation has since been confirmed by release of the materials in the Archives of the Robert H. Lowie Museum of Anthropology, University of California at Berkeley.

Some of the material used here was collected by the late Dr. J. Alden Mason, Curator in the University of Pennsylvania Museum, and graciously released for use by the American Philosophical Society Library which now holds them. Part of this was provided by Dolores and Kroeber for use in preparing a grammar of Papago, and part was collected by Mason on a field trip with Dolores in 1919.

Some of the material was supplied by Daniel Matson, Lecturer in Anthropology at the University of Arizona, who assisted the writer, the late Professor William Kurath, Head of the German Department in preparing the texts, and published in part in **A Brief Introduction to Papago, a Native Language of Arizona**

The remainder of the material was recorded and transcribed by the authors.

A résumé of archival material and its designation in the libraries holding them, together with specific sources for the present work, will be found in the Appendices.

Consultants for the text and translation were Sam Angelo, Susanne Enos, Enos Francisco, and Jose Pancho. Folklore consultant was Dr. Francis Gilmer, Professor in English at the University of Arizona. Linguistic consultants were Dr. Irvine Davis, Dr.

<sup>1</sup> Mason, J. Alden, 1950, *The Papago Language of Arizona*. The University Museum, University of Pennsylvania, Phila. Penna. p3

<sup>2</sup> Kroeber, Theodora. 1964, *Isht in Two Worlds*. University of California Press, p156.

Joseph Grimes, and Dr. Viola Waterhouse of the Summer Institute of Linguistics, and Dr. Kenneth L. Hale, Professor in Linguistics at Massachusetts Institute of Technology.

LeRoy Frye of the Summer Institute of Linguistics was the illustrator, and consultant for the illustrations was Enos Francisco.

Our gratitude is due to Mr. John Baroco, Museum Librarian, Arizona State Museum Library, for his cooperation in providing access to copies of the Dolores and Mason material in the library archives.

We are deeply indebted to Mr. Marshall Townsend, Director of the University of Arizona Press, who has guided this project from its early stages to publication. The University of Arizona Press has also published the **Papago and Pima to English Dictionary**, by the present authors, with grammar and cultural material pertinent to the present volume. A closely related book, also published by the University of Arizona Press, is **Pima Indian Legends** by Anna Shaw.

We would also like to express appreciation to our sponsors, the Summer Institute of Linguistics.

Like Juan Dolores, those who have cooperated in the preparation of this book have considered it a delight and a duty to return the legends and lore to the Papago and Pima people, from whom they came.

Dean and Lucille Saxton





## INTRODUCTION

O'othham Hoho'ok A'agitha are legends of the American language community whose self-designation is O'othham, the Papago and Pima. Hoho'ok A'agitha are stories about hoho'ok, creatures with extraordinary powers.

Although the legends of the O'othham reflect a common origin, they show dialect and area variations. Most of the legends included here are in the Chukud Kuk (Ko-ot-thi) dialect. "A Mean Ruler is Assassinated," "A Quail Escapes," and "The Badger is Taboo?" are in Ge Aji dialect (Northern Tologwani). The speeches of the Apache slave's son are in Pima.

The legends are pedagogical, not only preserving history but also conveying traditional values, mores, customs, and folk explanations of origins and natural features. They also contribute to an understanding of important idioms such as *ab o ha ho'okmhu* 'he flatters them' derived from *ho'ok* because of the flattering manner of the Ho'ok, and *s-ni-a'asum at g ban* 'Coyote laughed at me' to explain a failure because of Coyote's power of frustrating purposes by laughing.

The legends included are chiefly those associated with the pre-hispanic period. Their antiquity is shown by sparsity of loan words and features and occurrence of archaic words especially in oratory. Songs show an archaic style with sound substitutions (see Appendices) and Proto-Piman syllable patterns.

The material is translated as literally as possible within the limits of idiomatic English. Structure, order, area of meaning, sentence boundary, rules for deleting redundant reference, etc. differ considerably between O'othham and English as the following example suggests:

Papago:	T      am    wah   g   Ban      k      am
Literal translation:	(He) there entered Coyote and there
Idiomatic translation:	Coyote entered it,

galg ha'ichu ch g huhni chu'i am chehg k  
 was looking for something and corn meal there found and  
 looking for something, and found some corn meal.

haha wash wo i chum huh ihtha chu'i, sh ab huh hema  
 then just was going to eat this meal, to him someone  
 Just as he was going to eat it, someone

hab si chei, "Habba! Habba!"  
 loudly said, "Shoo! Shoo!"  
 shouted, "Shoo! Shoo!"

The material is written in a practical alphabet developed through tests with Papago speakers, thus reflecting Papago taste in spelling more than Pima. Section 3 of the appendix explains the practical alphabet and shows how it correlates with the International Phonetic Alphabet. The present alphabet differs from that used in the **Papago and Pima to English Dictionary** in two respects. To convert dictionary entries to the present alphabet, change **d** to **th**, and reduce **D** to **d**.

A written literary style has not yet developed in O'othham. The careful O'othham reader will find many instances of unpolished oral style on which to practice producing literary style. An especially good story to practice on is "The Story of the Beast," **Ha'ichu Ahga ab Amjed g Nehbig**.

## THE LANGUAGE

The O'othham Language community is spread from the Salt River in Arizona to the Yaqui River in Sonora, Mexico. It includes the Pima dialect cluster along the Salt and Gila Rivers, the Papago dialect cluster extending south into Mexico, and that part of the Lower Pima of which there is a remnant along the Yaqui River (Onavas, etc.). It excludes mountain Pima (Maricopa, etc.) which is not mutually intelligible with it, and whose self designation is Ohb, a term surviving in O'othham with the meaning "non-

O'othham, enemy (especially Apache) <sup>1</sup> Lowland Pima (Pima, Papago, and Lower Pima), Mountain Pima, Northern Tepehuan, and Southern Tepehuan constitute the four members of the Tepiman group of languages.<sup>2</sup>

<sup>1</sup> Dolores, Juan, Papago Texts. Robert H. Lowie Museum of Anthropology Archives 134.8 B.60

<sup>2</sup> Bascom, Burton, Proto-Tepiman. Dissertation, University of Washington















## **Mash Has Masma Ha'ichu e Nahto**

### **Mash e Nahto g Jewed**

Heki huh, sh g jewed pi koi e nahto Shuhthagi ia wo'o. S-chuhagam am shuhthagi thahm epar wo'o Sh ab e ab e hiw ch hab wa'i kaj mo g wo'o an e-huhugith an.



## **How Things were Made**

### **The Earth is Made**

Long ago, they say, when the earth was not yet finished darkness lay upon the water and they rubbed each other. The sound they made was like the sound at the edges of a pond.

2 *Mash Has Masma Wehs Ha'ichu Shonwua*  
*How Everything Began*

lia ith thanm shanthagi ith eda s-chuhugam, ith eda s-nakosig, ith eda si hewel, ash mahsi g ali Sh ia shanthagi thanm wo'o intha ali ch hab wa'i e wua mo g ali e e'ebchuth (Je'e) wo ne'eth ch wo ulugithath ch innaas ep wo humath ) Sh g hewel med ch cham hekith ch chum hebar wi'ichkwahim itha ali Snp haschu i nahto iltha ali, heg wa nuhkuth ch gegosith ch ge'el

Sh i wamig k neith mo ha'ichu ab ab hadshpi ch wud hegai mamethhod Sh an ha bek ith amjed ab ha nahto g niopch k am ha a'ath mat wo be, g mamethhod k am wo cheikim k wo ge'ethaj. I am thahim wo thaliwaa k ha'ichu wo chegito k heg oithk hab wo e juh.

Sh am bihi g al niopch k i behi g mamethhod k am cheikithaam g Wehpeg Mahsikam T ia'i ge'etna iltha mamethhod T am thaliwaa g Wehpeg Mahsikam

---

There on the water, in the darkness, in the noise and in a very strong wind, a child was born. The child lay upon the water and did as a child does when it is being made to stop crying. (Like when its mother sings and tosses it up and down and walks back and forth with it.) The wind always blew and carried the child everywhere. Whatever made the child took care of him, fed him, and raised him.

One day he got up and found something stuck to him. It was algae. So he took some of the algae and from it made the termites. Then he sent them out to get more of the algae to be put in one place so he could sit down on it and think about things to do. And the little termites did that for the first born one.

The termites gathered a lot of algae and First Born tried to

k chum manche mat has wo juh itha e-thaikud. I hab  
pi chum heba wasl wo wi'ichkwulith Sh ith am ah  
e-ne'i:

*Jewen Mahkai Jewen nahto.*

*Miake ng o neina k has juhni*

*Sikolim am nahto*

*Miake ng o neina k has juhni*

(Jewed Mahkai at g jewed nahto Miak g wo neith k has  
juhni. Sikolim at am nahto Miak g wo neith k has  
juhni.)

Bash masma nanto g jewed g Wehpeg Mahsikam  
k ith thahm am hanawa ep ha nahto wehs ha'ichu  
thoakam ch wehs ha'ichu mo wuhshani

Sh pi ha'ichug g tash ch pi ha'ichug g mashath  
Chum hekith schulugam Sn itna schulugam pi ha  
ap'et g ha'ichu thoakam T neg hekaj ia e hemapath k  
ia ahgith g Wehpeg Mansikam mat ha'ichu wo nahto

~~~~~

decide how to make a seat so the wind could not blow away  
where. Thus is the song he sang:

*Earth Medicine Man finished the earth*

*Come near and see it and do something to it*

*He made it round.*

*Come near and see it and do something to it*

In this way, First Born finished the earth. Then he made all  
animal life and plant life.

There was no sun or moon then, and it was always dark.  
The living things didn't like the darkness, so they got together and  
told First Born to make something so the earth would have light.  
Then the people would be able to see each other and would live

T wo s-mahsk ihtha jewed. I wo e neithath g hernajkam  
ch hab s-ap wo e wehm kihk.

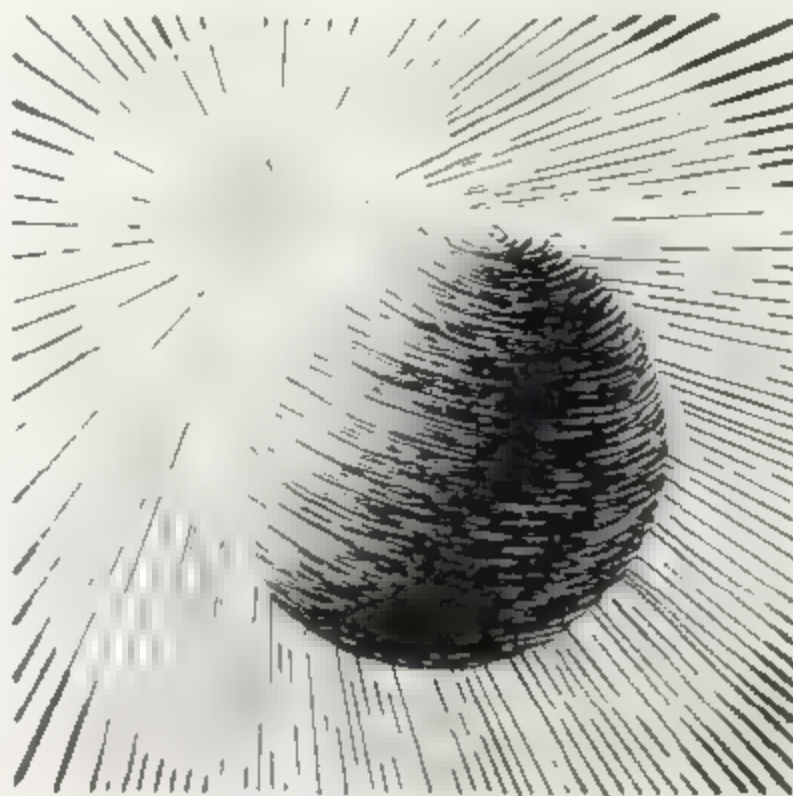
K hab kaj g Wehpeg Mahsikam. "Mt wo chehch  
hegai mat ab wo i cheshath k wo em-mah g tonlig."

Sh mu'i e ne'owin ch ap'ech mat hab wo chehgigk  
"tash".

contentedly with each other.

So First Born said, "Alright, you name what will come up  
in the sky to give you light."

They discussed it thoroughly and finally agreed that it  
would be named "sun".





Sh mel g Ban k hab kaj, "Chesh' Chesh! But wo  
chehgigk 'tonlig' " Sh pi hedai s hohhoi

T ab i chesh g tash k gn huh hab was i him K pi  
wehsko s-mahs g jewed Sh gm huh hud g tash k ep  
s-chuk

T hab kaitham nei g Wehpeg Mahsikam:

*Wach ingi nge tashai wa nahto*

*Ka wehmaji neneoki. Hihih.*

*Wach ingi nge tashai wa nahto*

*Ka wehmaji neneoki. Hihih*

(Watt higi g tash nahto k wehmaji neneok. Hih Hih  
Watt higi g tash nahto k wehmaji neneok. Hih. Hih.)

T ab i tonli K hab kaj g Wehpeg Mahsikam, "Ab  
at wo i chesh g tash k ia si t-thahm wo hih." T wa  
wehoh hab e juh k washaba wash si jumal i him k s-toni

Sh ne'e g Wehpeg Mahsikam ch gn huh hasko ep

~~~~~

But about then Coyote came running, and said, "It rose'  
It rose! It will be named 'light' " But nobody agreed

The sun rose and went over to one side, but it didn't light  
up the whole earth. Then it went down and again it was dark. So  
the first born one sang like this

*Didn't we make the sun and talk with it? Hihih*

*Didn't we make the sun and talk with it? Hihih*

Then it began to get light again and First Born said, "The  
sun will rise and come overhead " It did as he said, but it came  
very low and so was hot.

First Born sang again and pointed to another place, saying

a'aga mat ab wo i chesh g tash. Hab junhim k ab i  
ap'ech mo hemu ab i chechshishaj.

Sh g mashath ch huhu'u hahawa ep ha nahto k am  
ha wopogach. K hemu hcg oithch am hihhim

Neh, kush ia hahawa e nei g nahnko mahs ha'ichu  
Sh ha'i ge'egedaj ch ha'i al chu'uchumaj, ha'i s-hohotk  
ch ha'i pi hohotk. Sh mu'i ha'ichu pi e hohhoi. Sh  
hegam mo chu'uchumaj tatchua mat wo ge'egedajk.  
Hegam mo pi hohotk tatchua mat wo s-honotkk.

#### **Mash g Ko'i gm Huh wo Wuago Si'al Wecho**

Sh ia jiwia g Bititoi k hab kaj, "Mat hemu wo  
mu'itha g ha'ichu thoakam k ia wo ni-keishud heg hekaj  
mani hi pi melthag ch pi has ni-juh k wo ni-tho'ibia. Ni  
hab elith mat hekith hema tash wud wo wa'i thoakamk

that the sun would come up there. This is the way he did so it  
would always come up there.

Next he made the moon and stars, and the paths that they  
always follow.

Now the living things could see themselves. Some were large  
and some very small, some were very fast and some very slow.  
Many of them were dissatisfied with themselves. Those that were  
small wanted to be large and those that were slow wanted to be  
fast.

#### **The Dead go to Sing and Dance below the Sunrise**

Along came Black Beetle and said "Soon the living things  
will multiply and crush me with their feet because I'm not a fast  
runner and have no possible way to save myself. I think that when  
someone has lived a long time he should die and go away and



ch wo muh k hih heb huh k pi hekith  
in huh ep wo i wuhsh. I hab pi hekith  
wo shuhth g jewed. T pi hedai wo ni-  
keishud.

Sh wenog g ko'oi pi ko'okam ha kek'e. K g a'al  
bebhe ch an e wui thath'achuth ch i wuwnasith g  
tahtamij. Sh g ko'oi chum hekith pi ha kohsh ch chum  
hekith shoak. Sh ta twia g ko'oi k ha n'kan. "Mog a'al  
chum hekith ni-sho'gehuth. Pt wo wa gawul ni juh. Nt  
hab s-ap ni-tahtk ch hebai wo kihk."

Sh mu'i ha'icha gawul ha juh k ni nahto k hahawa  
bei g ko'oi k g tahtamij ha wahshul k gm hun si ha  
nehneh. Sh hegai tahtam am wuhshani k wud hegai  
mach hab chechcheg "ko'oi tahtamij"

Sh g tash ab wo i chesh. Siswothaj ab chuhch. T ab  
bei g Welpeg Mahsikam k am shuhthagi ch ed shulig k

never come back here again. That way the earth will never get  
overpopulated and no one will crush me."

At that time Rattlesnake's bite was harmless. The children  
would play catch with him and take out his teeth. He could never  
sleep and always cried, so he went to First Born and said, "The  
children are making life miserable for me. You must make me  
different so I can live contentedly somewhere."

First Born changed many of the animals. When he finished  
them, he took Rattlesnake, pulled out his teeth and threw them  
far away. They landed and grew into what we now call "Rattle-  
snake's Teeth".

As the sun was about to rise, it's rays beamed over the  
horizon. First Born got them and threw them in the water. Then

am i wuwhasith k an tahtamich g ko'oi k hab kaij,  
"Bant m-juh T hekith ha'ichu ab wo i m-miabi, pt wo  
ke'e k wo mea. T i'ajed wo s-m-ehbithath g hemajkam.  
Pt pi wo ha nawojk ch chum hekith hejel an wo sho'ig  
gegsith."

Sh wenog ab i chesh g tash k ab hih mo hemu ab  
hihhim Sh ab neith g Wehpeg Mahsikam ch hab kaitham  
ne'e:

*Jewen Mahkai jewen nahto.*

*Jewen Mahkai jewen nahto.*

*Himlu. Himlu. Himlu.*

*Him. Chuhch.*

(Jewed Mahkai at g jewed nahto. Jewed Mahkai at g  
jewed nahto. Himini. Himini. Himini. Him o Am o  
chuhch.)

Sh ia'i kuhgi g e-ne'i k am ha ahgith mat hebai wo

~~~~~

he took them out and made teeth for the rattlesnake and said,  
"Now that I have done this for you, when anything comes near  
you, you must bite it and kill it. From now on the people will be  
afraid of you. You will not have a friend and will always crawl  
modestly along alone."

Then the sun rose in the place it is now, and First Born  
looked at it and sang:

*First Born made the earth*

*First Born made the earth.*

*Go along, go along, go along.*

*It's going along. Now all will remain as it is*

When he finished his song, he told them where they would  
be living. Some would live in the forests, some in the mountains,







**I'ittoi ch Ban kch Nuwi**  
**I'ittoi, Coyote, and Buzzard**

Tsh am e nam g thahm kahchim g  
jewed wehm. Tsh am i wuhsh g I'ittoi  
wehpeg am thahm k wud t-Si'ihē.

The sky came down and met the earth, and the  
first one to come forth was I'ittoi, our Elder  
Brother.



Tsh am ep e nam g thahm kahchim  
g jewed wehm. Tsh am i wuhsh g  
Ban

The sky met the earth again, and Coyote came  
forth



Tsh am ep e nam g thahm kahchim  
g jewed wehm. Tsh am i wuhsh g  
Nuwi

The sky met the earth again, and Buzzard came forth.

## **Mash Has Masma an i Wuwha Ha'i g Huhu'u**

**Mash g Siawogi ch s-Mahs Hu'u an i Wuwha**

Am ash hejel wih g a'al Wia O'ohia am. Hema wud cheoj ch hema wud uwi ch wud e-wepngam Ha-nu'ul mu'i e sho'igchuthahim ch ha ge'ege'elith k hahawa muh. Sh am kih e wehm. K pi ha hohng g wiapo'oge'el ch pi ha kun g chehia.

Sh mu'i o'othham am thaw ch g uwi mamka o g uwigaj tanni. Sh hab chech'e, "Heki huh mach wud a'al, k pi hedat ia huh tatchua. Ch in hejel sho'ig shu-hullighim, hemu pi sho'ig ch ia wash wo kihk hejel." Bash chech'e g wiapo'oge'el.

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## **How Some Stars Appeared**

**Falling Star and Morning Star Appear**

It is said there were some children orphaned at Fine Sand Dune. One was a boy and the other a girl, brother and sister. Their mother's mother had gone to great pains to raise them and had then died, and there they lived together. The young man had no wife, and the young woman had no husband.

Many people came to give him a woman, or ask for his sister. But he said, "Before, when we were children, no one wanted us here and we were barely managing to live. Now we are not poor and will just live here by ourselves."

Sh ith hekaj s-keh'ith g hemajkam ch nahnko kaij. Ha'i hab kai mo wash e wehm wohppo. Sh eda e mai g wiapo'oge'el. K gm huh a'ai kaitha mo wud si mo'obdam.

Sh imhab hudunig tahgio epai ha'i kih g o'othham. Hema itham o'othham epai wud si s-chu checheggiadkam. Hab tatchuith mat wo hohnt g uwigaj itha mo'obdam. Sh g kokodki baugat k hab ahg g Ban. "Tatal, gamai g med k mahki itha s-kehg bauga g mo'obdam uwiga k am wo kah g mo'obdam. T has wo cher, pt ia wo ni-ahgi Nt wenog am has wo juh "

Neh, t meh g Ban k gd huh mel kihj am g mo'obdam.

Sh chu'a g chehia ch pi neith g e-mahkigthag. T am wash cheh g Ban matchud thahm. T am ha hekaj bei g chehia k gm huh si tha'ichuth k am wash i chu'a.

---

When the young man said this, people despised him and said different things about him. Some said they were sleeping together. Yet the young man became well known, and it was reported everywhere that he was a great hunter.

There were some people living to the west of there, and one was a great warrior. He wanted to marry the sister of this hunter so he made a necklace of sea shells and told Coyote, "Uncle, run over there and give this beautiful necklace to the hunter's sister, and listen to what he has to say. Tell me what he says and I'll know what to do."

So Coyote ran and went to the hunter's house.

The young woman was grinding flour and didn't see her gift. Coyote just put it on the grinding stone. Right away the young woman took it and threw it way off and just continued grinding.



Sh am hih g Ban k am bek am ep i him k am haha  
wash chum shoshbachuth. Sh si s-ohnoth. Sh am ep  
chum babiugachuth.

Sh gd huh kih ch ed neo g cheoj k hab chei,  
"Thagitoni. Him k ahgith g s-chu checheggiadkam matp  
wud wo si cheojk ch wo i him k ia wo bei hegai matp  
haschu tatchua " Bo kaij g mo'obdam.

T meh g Ban, kaiok mo has kaij g mo'obdam. k gd  
huh meliw k hab kaij. "Mo wash si m-pl'ichuth g  
mo'obdam."

Sh am ha hekaj ha hemapai g e-naipiju g s-chu  
checheggiadkam k gm huh hihh mu'ij k gd huh thatha.

K wash kiap mehk ga huh haha wash i luhim, sh ha  
cheh g chehia k hab kaij. "Wuhshani k ha neith Ga'a  
t-wui g o'othham si s-babgam e junchug ch uhim " Sh

---

Coyote went to get it, and when he came back he tried to  
put it on her wrist but she rejected it. Again he tried to put it  
around her neck.

From inside the house the man spoke, saying, "Leave her  
alone. Go tell the warrior if he were a real man he would come  
and get what he wants." That's what the hunter said.

Coyote ran when he heard what the hunter said. When he  
arrived over there he said, "The hunter challenges you."

Right away the warrior gathered his friends and went over  
there in a large group.

While they were still a long way off, the young woman saw  
them and said, "Come out and look. People are on their way,  
angrily toward us." But the man just sat in the house singing.



Hema tash, sh haha wash ep jiwia g mo'obdam k  
hab mahs mo g o'othham Sh sehbiith g hemajkam ch  
pi hedat ia huh chechga Sh hejel ia kih itham e-wepngam

Sh gn huh ha wehbig g hemajkam cham galghum  
g mahkai mat beg am wo ket. t wo ha'ichu has juh am  
tahgio g mo'obdam T wenog am wo s mai g hemajkam  
mas wa wehoh ha'ichu s mahch g mo'obdam.

Sh am huh hebai bei g o'othham Sh wud Hewel  
Namkam. T am kehsa k oiwigth mat am ha'ichu wo si  
has juh am tahgio g mo'obdam T am hahawa nahito g  
siwuliki. T am med k ia'i ge'ethahum k i e gewkahum k  
ha'icha pi ha tatkkam uhg i ha beihum k hab e juh mo  
hemu g siwuliki.

Sh eda hegai uwi ku'agamed k am oimed ch ku'ag.  
T ia mel g siwuliki k ia bek gm hun hebai i bei

~~~~~

One day the hunter came again suddenly and was like a  
human being. The people were afraid of him and no one visited  
him and the brother and sister lived there alone.

Now the people were looking for a medicine man that could  
do something to the hunter. Then they would find out if the  
hunter really knew the occult.

After awhile they found a man. It was Wind Man. They  
appointed him and insisted that right away he should do some-  
thing to the hunter. Then he made a dust devil. It blew and grew  
bigger and more powerful, picking up everything that was not  
rooted down, just like dust devils do now.

The woman had gone to get firewood and was out picking  
it up when the dust devil came and caught her and took her  
somewhere.



Sh e da gd huh nenida g e wehnag g mo'obdam.  
T wash pi jiwia. T am hahawa gahghim k pi hebai edagi.

Sh g e-tatal hahawa bahmuth. T am ha heka jiwia  
g Nuwi k am jehkeh am hui hebai k pi edagi g gohku  
k i'ajed chum gahg gi'ik tash ab ch wash chelimo g  
jewed Sh am jiwia uhhum k hab kau. "Ab o ha'iehu  
has kaj Chemmo'oth thahm. Tp hems wud wa n-ma'i  
ch an thaha. Ti wo wa s-mai si'alim."

Sh am huih, i mahsik, k ga hui thatha k chum nei  
mo ga hui thana g uwi mo ab . si pi apkog Sh shoak  
ch pi e amiehuth mas has e juh k wo i hud Sh am wash  
i pi e amieh mat has e juh k wo i hudun .

T am hahawa i chegito g Nuwi mash mhab si'al  
tahgio thaha g o'othham ch g uwi s-benthag. T am wo

---

At this time the hunter was waiting for his sister but she  
didn't come, so he went looking for her but couldn't find her  
anywhere.

Then he went to get his uncle's help. Buzzard came right  
away and tracked her, but couldn't find her tracks. When he had  
looked for her for four days and covered the earth, he came back  
saying, "Something is making a sound up on Cloud's opper peak.  
Maybe it's my niece up there. We'll find out tomorrow."

In the morning they went, and when they arrived they  
found that she was up there and that the mountainside was very  
rough. She was crying and didn't know how to get down, and  
they didn't know how to get her down.

Then Buzzard remembered that there was a man in the east  
who was good at getting women. He would fly there and lure him.  
Maybe he could get her down. When he had said this, he flew off.



tha'a k wo bahmuth. Tp hems heg wo si s-ap i huduni.  
Bash che'iook thah.

Am huh wa he'es. t u'apa g e-bahmutha. Sh wud  
nawijju. Heg wud machgaj mat wo a'aschu g uwi k am  
wo wa i ber. Sh s-ta a'askim has mahs ch s-ta a'askim  
ha'ichu a'aga ch ga huh neith g uwi. Sh pi sha'i  
s-hehemimk ch wash shoak.

T ia huh hanawa e thatge k am e-huashomi ed i  
wuwhasg e-kaichka k am ei waw shon am k ia sh mwiich  
g e-ne'i. K ne'e k ith wehm chewelhim g eshaj. Sh wud  
hegat mach hab a'aga "wako". Sh chewelhim k ga huh ai  
g uwi. T ith ab i chesh g nawijju k ga huh ber g uwi k  
si s-ap i huduni.

Neh, sh ia'i ep ber g e-wehnag g mo'obdam. Sh  
i'ajed s-keh'ith g hemajkam ch pi hekith ia huh chechga.

Hema tash at wat g e-wehnag k hab ahg. "Tt hig

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Some time later he brought back the man he had hired. He  
was a Ceremonial Clown. He was known for his ability to make  
women laugh so he could get them. He looked funny and said  
funny things as he looked up at the woman. But she was just  
crying and didn't feel at all like laughing.

But he searched himself and finally got some seed out of  
his medicine bag. He started it at the base of the cliff and began  
his song. As he sang, what he had wanted grew. It was what we  
call "good". It grew up and reached the woman. Then he climbed  
up and got the woman and brought her down.

So he never got his sister back again. But after that, the  
people hated him and never visited him.

One day he met his sister and said, "Let's go and stay for

wo hihim k hebai mehk has wo t-juh. T wenog s-ap pi  
hedai wo t-neithath itham t-hajum. Ahni ant hi'im wo  
him k in huh t-thahm wo ommedath. T hekith ha'ichu  
pi wo ha ho'ige'el g hemajkam. nt ia wo get. T ia wo  
ugu g jewed. T ith wo kah g o'ethham k hab wo cher.  
'Watki wo ha'ichu pi t-he'ige'el. T hekaj hab pwia g  
ni-sihs.' "

Sh hab epai kar ilitha uwi. "Im ant wo him k ga  
huh wo i chechshstnath. T ab wo ni-neitnath g u'uwich  
hab wo s-nenenashan k chum hekith ch nab wo kajith.  
'Mahsi at Mab thaha g s-mahs ha'u.' T ia ni-amjed wo  
s-wapagimak g hemajkam chum hekith. T hekith ha'ichu  
wo s ha ho'ige'el g t naum. T wo mea g ohb. nt im wo  
get si'al wecho. T ep wo s-mahchik matk. ia ha koktha."

away. Then none of these relatives of ours will be able to see us.  
I'll go away from here and wander around up above. When some-  
thing is going to happen to the people, I will talk here and the  
earth will shake. The people will fear this and say, "Evidently  
something is going to happen to us. That's why my elder brother  
came." "

Then the woman also said, "I'll go away too, and keep on  
coming up over there in the east. The women will watch me, and  
always be alert and say, 'It's morning. There are the mornings star.'  
Because of me the people will always be industrious. If our people  
are fortunate so that they will defeat the enemy, I will show in  
the east. But if I fall in the east they will know the enemy has  
killed their warriors."



### **Mash g Tohmog an i Wuhsh**

Heki huh, sh hema wud al keli g keli keh ish chum hekith al s-keh'ith g e-ba'amad Kush pi hekith ha'ichu has wujthch g e-ba'amad hab masma mat g keli wo gahtch g ali, wo hapotch, wo shonigiwulch, o s-kehg ha'ichu wo ang g ali Kut heg wehm wo ge'etha k hab wo chu'igk mash wenog g hemajkam Kush pi hab chu'ig ihttha keli. Kush s-keh'ith g e-ba'amad keh ish chum hekith gewittan g ali g pi ap chu'ichigaj wehhejed

Neh, kush hab wa ep juh k gewitta g e-ba'amad. Kush am wuhshani k gm huh huh, pi has sha'i che'tok, k ash pi jiwia.

Sh am i chum nenida g e-ba'amad g keli. Kush oi wa pi jiwia. Kush am hahawa i chum gang k pi hebat edagi Neh, kush ia hahawa i pi ap e taht k ash chum hekith shoak ch oimmed.

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### **The Milky Way Appears**

Long ago it is said, there was a little old man who hated his daughter's child. He never made anything for this grandson as an old man should like making a bow and arrow, a racing ball, or telling something good to a child. A child should grow up with that and be like the people were then. This old man was not like that. He scolded his grandson and always beat the child for his faults.

So one day, he again beat his grandson, and the boy went out and slipped away and didn't come back.

The old man waited for him, but he didn't come. He looked for him and could not find him. Then he got very bad and went

Kush eda im hih hegar ali k in huh t-thahm wo'iwua k amjed neith g e-banb mash ia ommed ch chum gabg e-ba'amad ch ish s-mahch mash heki huh pi ap e taht Neh, sh am hahawa i s-ho'ige'el g e-babb k ash hab kaij. "Mant hig wo him k wo nei g ni-babb k wo ha'ichu mah Kut heg hekaj wo s-ap e taht k pi wo mu' e piichu-thath." Neh, bash kai chum ch i hih in huh t-thahmjed.

Sh am haha wash i thahiwua e-babb wui k ash hab kaij. "Mani wa heki nuh wud ali keh ia chum m-wehm kih. Kup wa chum hekith si s-ni-keh'ith. Kunt wa heg hekaj pi ap ni-tahtam k im him k in huh kih t-thahm. Kuni amjed m-neith map chum hekith ni-gahg keh s-m-mahch map chum hekith pi ap e tahtk. Neh, kunt am hi'i s-m-ho'ige'ith k amjed i him k hemuch jiwia k hab wo m-ab mapt pi wo shoakath keh pi wo pi ap e tahtkath. Kunt ith ia wo m-man Kupt wo nuhkuth

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around grieving.

The child had gone away and lay down up above. From there he saw his grandfather going around looking for him. So he said, "I think I'll go see my grandfather and give him something. That will make him happy so he won't be doing something uselessly." So he came down.

He sat down by his grandfather and said, "As you know, I once was a child living with you. You always scolded me, so I was very unhappy and went to live up above. From there I looked down and saw you always looking for me. I knew you were unhappy, so I pitied you and came to tell you not to grieve and be unhappy. I am going to give you something. Take care of it, and

Kut hekith wo mu'itha, kupt wo hug k wo kohwoth k  
 am wo i ni-chegito k wo si s-ni-neitham k am wo wuhsh  
 hudunk k wo ni-net. In ant wo wo'ok t-thahm "

Neh, basn kajchihum ch ab mah g kaichka k hab  
 kaj. "Mapt ab wo hiash e-mo'osh k ab wo wa neithath.  
 Kut pi ha'ichu ab huh wo i wuhshath Kut ab wo  
 wuhshan k ab wo heot k ab wo wihogt k hekith ab wo  
 i gaksn k an wo e gantath g kajj. Kupt an wo che'ew  
 k wehs wo ui Kut wo him k ab wo i e ak wo juh k an  
 wo wa'u g jewed. Kupt an wo hiash gi'igik k an wo wa  
 neithath ch pi wo hiwgi mas an wo huh g ha'ichu  
 thoakam o am wo ha keishud k pi wo hiwgi mas an wo  
 wuhsh g washat o g ihwagi Kut hekith wo bai, kupt wo  
 wohpon k g jewed am wo i chu'ith k am wo to'a k g uhs  
 wo bek hekaj wo gewitpa Kut wo e kaipi Kut g hewel  
 wo i meh. Kupt am wo shahkum k wo uhg nehneh. Kut



when it multiplies, eat it and be filled and think of me. When you  
 want to see me, go out at night and you will see me. I will be  
 all across the sky up above."

When he had said this he gave him some seed and said  
 "Plant it right by your head where you sleep and keep watching it  
 so nothing will take it out. It will come up and blossom and bear  
 heads. When it gets dry its seed will be scattered. Gather them  
 all up. When a year goes by and the rain moistens the earth, bury  
 them all together and watch them, as I said, not letting animals  
 eat or trample them, or grass or weeds come up. When they  
 ripen, pull them and pile them where you've cleared a place.  
 Take ge — sticks to beat them with. The seed will be removed.  
 When the wind blows, you will take them in your hands and



gm huh wo wi'ichshul g wa'ugaj k an wo wih g kujj  
 Kupt wo a'u k gn huh wo si toa Kut wo him k ab wo  
 i e an Kupt hab wo wa ep juh mapi wa hab juh Neh.  
 k gi'ikko wo e. Kut eda wenog wo wa mu'itha Kupt  
 haha wo hug k ia ni-anjed wo s-kohwogk ch wad wo  
 thoakamk ch wo sap e lahtk ia ni-anjed mani wud  
 m-bi'amad ch wud bawi K heg wud ni-kan m an s-  
 -kohmagim wawam ith ab t-thahm kahchum.' Neh. bash  
 che'ioh gm huh wuhsh.

Kush ith nekaj hab enu'ig g bawi mash wud wa  
 Tohono O'othham ha-aliga keh ia mahsi k ia ge'etha k  
 s-nakog g tonomthag Kut wo wa chum pi na juh kut  
 eda an wo wa wuhsh g bawi Kut neg wo wa ko'ath g  
 Tohono O'othham ch m wo kihk chum hekith

throw them up, and it will blow away the stalks and leave the  
 seed. Then take it and store it away, and next year do the same  
 thing. When you have planted four times it will increase enough.  
 Then you will eat it and be tall from me. You will be alive and  
 happy from me, your grandchild, who is the white bean. That  
 gray streak stretched across the sky is my home." After saying  
 this, he went out.

So that is why the white bean is the child of the Desert  
 People. It is born here and grows here and endures dryness. When  
 it doesn't rain enough, the white bean still comes up. The Desert  
 People will always eat it and live here.

The Milky Way is said to be the white bean. He lives clear  
 across the sky. Beans grow in abundance and we see them scat-  
 tered across the sky.



### **Mash g Chechpa'awi U'uwi an i Wuwha**

Bo che'is mo ab Waw Giwulk ab ge chehog. K am kih g o'othham ch higi wehoh ha'ichu s-mahch. Sh ma'i s-kehg na'ichu ha ahgith g hemajkam ch mu'i s-kehg nen'ei ha a'aga, hab ahgch mat wo ha mai g hemajkam k hab wo kaitham ne'ich g chuhwa am.

Sh wenog pi ha'ichug g wuaga ha wehhejed g hemajkam ch washaba hab che'is mo ga huh si'al wecho e wuagith hegam mat koi. K washaba ia pi ha'ichug g wuaga. Si wehpeg mat wuaga, t s-hohhoi g o'othham. Sh ha'i g u'uwi chum hekith ith wa'i oithahim. T padt g ha-kilthag. K pi hedai ha tatchua. Sh hab ha chehch g hemajkam "chechpa'awi". Sh am wop'ohim ch pi hebai edagi g s-ap kihthag, wash chehmo g jewed k am hahawa hihih heg wui oks mash wud si mahkai. T ia

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### **The Pleiades (Homeless Women) Appear**

It is said that on Baboquivan there is a cave where a man lived who knew everything. He told the people many good things and sang many beautiful songs to them, intending that the people would learn the songs and sing them for a girl who reaches puberty.

At that time there was no puberty celebration, although they say that those who have died celebrate with singing and dancing in the east. But there was no celebration here. The first time they had the celebration the people liked it. But some women did not like it all the time. It wrecked their homes and no one wanted them. People called them "homeless women", because they ran around and had no home. They wandered everywhere.

thatha k abgith mat wo has ha juh, t or wo e pihhu mat  
heki huh pi edagi g s-kehg kihthag.

K hab kaj g oks, "Am o wa s-ap'e Ga ant huh  
si s-mahsko wo em-toa T wehs hudang ab wo em-  
-neithath g em-hajum ch hab wo ha a'agath g e-chetchaga  
mam haschu ahgeh hab wud Chechpa'awi. T ith amied  
wo s-mahchk g u'uwi mo haschu hab wud s-kehg  
kihthag T wo wa chum s-ta hohho'itnamak g wuaga,  
t wash pi hedai heg an huh wo oithahuth "

Bo kaj g oks ch g shuhthagikaj ha bathsith g u'uwi  
Sh wenog e hohothach T an ha u'uk imhab ha nehneh  
si'al wui. T ab shul mo ab thadha hemu.



in the country and finally went to a powerful medicine woman.  
When they arrived, they told her to do something to them so  
they would soon find rest from their homeless condition.

The woman said, "Alright, I'll do it. I'm going to put you  
out in plain sight of all. Every evening your relatives will see you  
and tell their daughters why you are called the Homeless Women  
(the Pleiades). In this way women will know what a good name is.  
Even though a puberty celebration is enjoyable, no one should go  
around just doing that."

When she had said this, she sprinkled the women with water  
and they turned to stone. Then she took them and threw them  
eastward, and they landed where they are now.



## **Mash Hebai Bei g Huhni g Hemajkam**

**Mash g O'othham S-ap Ge'el g e-Chehiaga**

Sh him k hebai i cheka. I na'itha g hemajkam.  
Sh ii i wuwha g mamakar ch s-chu a'amichuththam  
Mu'ijj ha'iehu has wua hab masma mo g t-Si'ie

Sh am huh hebai ge ge'e kihlam g hemajkam. Sh  
ia hema kh g s-chu amichuththam, ish ge uwi alithag  
Kush gd huh wa'i amjed mo wash krap chumaj itha  
cheha, sh g ohgaj ahgith welis ha'icha mo leg amjed  
wud si tatchui g uwi, ch ep ahgith mo has chu'ig g cheoj  
ch heg amjed wud si cheoi. Sh ith wenm ge'etha k s-ap  
wud chehia ch ep s-kengaj.

Sh gm huh a'ajed am cham s-honmuk g wihpiop

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## **Where People Got Corn**

### **A Man Raises His Daughter Well**

As time passed, the population increased. Medicine men and wise men appeared. Many of them could do things Elder Brother did.

In one large village a wise man lived with his daughter. From her early childhood he told her everything that makes a woman desirable, and what a real man is like. So she grew up with this knowledge and was a fine and beautiful girl.

Young men came from all over wanting to marry her. She





Sh i him k i ne'ihl, ith a'agahim:

*Ga huh wa sial wecho nga jewena si chuhchpulim  
na ni-ohinga.*

*Eng ena nga nen'et wa seosingam vahhai huhme  
Himlu uhni, a'al uhni*

*Gam uh wa huduni wecho nga uwi wa nakan ch  
si mahim nehoka.*

*Kuni ia'i yashan ch beihonga  
Himlu, uhni, a'al uhni*

(Ga huh si'al wecho g jewed s chuhchpulim wud ni  
-oithag. Heg eda g nen'et s-heosingam a'al huhim Himni,  
huhni, a'al huhni.

Gm huh huduni wecho g uwi thakath ch s-mahim neok.  
Kuni ia'i ashath ch beihog Himni, huhni a'al huhni )

S he'es i tash an umhim, pi nedas mahen. Sh am  
i gewko k thaliwup ch gm huh ha'ichu chegite e ba'ten.  
hab i e tattam nat wo hih uhhum "Nis huh s-mahch

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One day he left and walked along singing this song  
*Over there beneath the sunrise,  
The corner of the earth is my garden  
In it flowery songs go forth in every direction  
Go along, corn, little corn.  
Over there beneath the sunset a woman sits,  
Speaking bravely.  
I'll laugh at her and no doubt marry her  
Go along, little corn.*

How long he wandered, no one knows. When he was tired  
he sat down and thought about his future, feeling like he should

mat wo s-ni hohhoi Nis hab mu'i wo ni-sho'igchathath."

Sh an ep wo i e neithahim k hab wo i em-ah,  
 "S-wehoh hedai hab masma s-kehga; mani ahni? S-wehoh  
 hedai am hugkam s-mahch ha'ichu mani ahni." Sh gd  
 huh ubhum wo s-ap i gei g ihbthaj. T wo i wuhsham k  
 ep wo hih.

Sh am huh hebai wa ep ab chesh hema tho'ag t ab  
 mo si uhg ch s-ma'uk. Sh an cheshath k gn huh si  
 thahm thak ch ne'e. Sh eda gm huh wo wa gei g tash. Sh  
 imhab hudung wui nea. Sh gd huh haha wash g kuhbs  
 i wuhsh tho'ag shon am k am sha sikol i him k am i e  
 shelin k si shel hih. Sh am neith ch hab kajj. "Matp wo  
 i hih ia ni-wui, nt wo s-mai mantki am wo cheh g ni-  
 -gahgi. Tp gm huh hasko wash wo him, nt wo s-mai moki  
 p am huh ha'ichug g ni-gahgi." Bash kajj ch an neith g  
 kuhbs.

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go home. "How do I know she will like me. I would be hurt if  
 she didn't."

Then he would look himself over again and think, "Who can  
 be as handsome as I am? Who can know as much as I do?" Then  
 his heart would fall back into place and he would get up and go  
 on.

Later on he came to a moountain. He climbed the highest  
 peak and sat there singing. As the sun was about to set, he looked  
 toward the west. Suddenly smoke appeared at the foot of the  
 mountain, rising and then rising straight up. When he saw it he  
 said, "If it comes toward me, I'll know from that that I'll find  
 what I'm looking for, but if it goes the other way, I'll know that  
 what I'm looking for isn't there."

T si s-bahbagi i him k i ungkahim k wash chum i wepot g tho'ag k an i e nodagith k i hah ab wan. Sh ia'i neithok am ha heka i hudanibi. Sh hi wa cham uhg g tho'ag ch agshpatlag ch ep pi a'pkog. Sh wash pi am huh chegito mat wa ewko k am aeshp wash e ma' ko-shahim k gd huh jiwia k enum ne mo g a'uwam olopo ch g hohothai u'a ch am ta ch ed ha shalig. Sh hema wud oks ch hema wud wash si cheha ch s-kehgar.

Sh ia jiwia g Huhni k hi heka i thah wua k hab kaij.  
"Ms hebai kih keh amjed in ha'ku e g nagith."

Sh hab kaij g oks. "P o mehk g t-kih Gamat g huhm k ha jehngith g kekel k an ha thgith g s-kehg e-jewedga ch s-hehkig e-kihthag."

Sh hab kaij g Huhni "S'al wecho an wad kahkam



As he watched the smoke it rose very slowly. Just as it reached the mountain top, it turned and came toward him. When he saw it come toward him, it started right down. Even though the mountain was high and steep and rough, he forgot he was tired and went bouncing down the steep descent. When he arrived, he saw some women gathering rocks and throwing them in the fire. One was an older woman, and one a beautiful young girl.

Corn sat down when he reached them and said, "Where do you live that you come here to get food for yourselves?"

The older woman said, "Our house is not far from here. Go over there and talk with the old men and tell about your fine land and happy home."

Then Corn said, "I live to the east. I heard there was something interesting here and I've come to see it."

K ia s-ta kakaim ha'ichu e ahg Nt heg s-neitham k in oimed."

"Pi o wehoh in huh ha'ichu s-ta holho'ithama Bo wash kaitham neneok g o'othham. Am hi wa thaha g keli. Pt gamai him k wo nei. T wo m-jehnigi," bash kaij g oks.

Sh g Hahm hab epai kaij. "Pi ani ha mahch g hemajkam in ith oithch ch pi wehoh an huh ge chuhug ch ed ha-kihki oithch wo oimedath."

"Pt wo t-nemda. Hemu att wo t nahto. Pt wo t-wehm huh. Pi at has wo e juh. Bo wa e wua g hemajkam. ia thaw ch in he'es i t-wehm nahnko chu'igkahith ch hahawa ep hinhim."

Bash che'iook gd huh bei g hoa k galu himath ch g cheolim ihtachug k am iawua markud ch ed k hab cher. "Ia ant wo m-toa. Pt wo s-kehg bai. I haskojed wo medath g wiapo'oge'el ch ia wo m-lugiook ia wash wo i

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"There really is nothing exciting here. The people just talk like that. The old man is sitting over there. Go and see. He will talk with you," said the old woman.

Then Com said: "I don't know the people here and will certainly not go around their houses all night."

"Wait for us, we'll finish soon and you can go with us. Nothing will happen. That's the way people do. They come and stay with us for a while and then leave again."

Having said this, she took the basket and began scooping up the cactus buds in it and poured them in the cooking hole in the ground. Then she said: "I will put you here and you will cook



e kihkamch. Ntp hems am huh wa ha'ichu wo i neith k  
wo mah. T hekaj wo s-hehkigk ch ta wo kihk ni-wehm  
ch wo ni me'ij g huawi. Hebai ha'ichu s-ta chbitham wo  
e juh, t am wo ni-tho'ibia."

Neh, bash che'ioh am i e sikolkai.

Sh g Huhni g e-chiniwo ta huh ha'i wanikkumio k  
am shul cheolim thahm. Sh eda gah ep huh g oks k am  
ep iawua g cheolim maikud ch ed. Sh gi'ik ho shuhthk  
am iawua. Sh g Huhni hab wa ep gi'ikko am shul g  
e-chiniwo cheolim thahm. Sh hegar chema ga huh hab  
wash thak ch amjed neith g Huhni mo am ha'ichu  
shuhallig cheolim thahm k wash pi has kaij.

T nahto g e-mai k hinh uhhum. Sh ha oi g Huhni  
Sh gd huh wo wa thatha, sh hab kaij o Huhni. "Bani  
clith mat hemho wa s-kehg wo bai g em-mai nap pi am



well. A young man will come from somewhere and eat you and  
settle here. Maybe I'll find something to give him so he'll be  
happy here and kill deer for me and save me when danger arises."

After saying this she turned around and Corn pulled out  
some of his whiskers and threw them on the cactus buds. The old  
woman went across and poured more cactus buds in the cooking  
hole. She poured four basketfuls in. And Corn threw his whiskers  
on the cactus buds four times. The girl just sat there and watched  
Corn throw something on the cactus buds but said nothing.

When they finished their cooking they went home, and Corn  
went with them. When they were nearly there Corn said, "I think  
your cooking must do well since you have talked to it and buried



wa s-kehg neokitnahim ch am hash. T hekith wo mahsi,  
mt am wo nei. T haschu am wo i wuwha, mt pi has wo  
elith k wash wo ut. Bat wa masma s-kehg wad wo  
ha'ichu hugik mo g em-kih am ha'ichu nugi." Sh pi  
sha'i amichuth g oks mas haschu hab ahg ch wash pi has  
kay, hab wash em-ahg mat wo wa nei si'ahim.

Sh gd huh thatha e-kill am. T am ha hekaj thag  
e-wiwga g keh k hab kan. "Jenjenok am t-ahgith g s-kehg  
e-jewedga, s-kehg e-kihthag. Heg o s-ta kakaima t-weh-  
hejed ahehim kekel mach pi hebai otopo ch pi ha mahen  
g hemajkam gn huh t-wehbig."

Sh am ha hekaj tiahwaa g Huhni k wa wehoh am  
e ah mo meh k wud kinkam. K wash s-ta kakaim ha'ichu  
e ahg ia ha'ag. T heg s-neitham k in omed. T wash  
hemu wo e ulinilogith k nema tash s-ulimhogith ch haha  
wo si'ehngi. Bash che'lok wo'iwua k gm huh kor.

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it. Whatever comes out, think nothing of it. Just take it. It will be  
good food just like the food at your house." The old woman  
didn't understand what he said, but said nothing, thinking that  
she would see in the morning.

They arrived at their house and right away the old man set  
out his tobacco and said, "Talk to us and tell us about your  
beautiful country and home. That's interesting to us old men who  
never go anywhere and don't know the people around us."

So Corn sat down and told of himself, how he lived far  
away and had heard there was something interesting here and had  
come to see it. Now he would rest and some day, when he was  
rested, he would talk it over with them. When he had said that, he  
layed down and went to sleep.



T ia wo e hemapai. Nt wo ha ahgt mat hebai wo er it tha ha'ichu hugi k has kaitham wo ne'ich. T wa s-kehng wo wuhshani k s-kehng wo bai."

Sh am ha hekaj tha'iwush g keh k gn huh e-kih thahm kekiwua k si amog k ha waih mat am wo e hemapai g hemajkam k ha'ichu wo kah. Sh wa wehoh e chehm g hemajkam k am i wehs thatha.

K hab kay g Huhni, "la att wo nei. T hekith wo mahsi, tt am wo nihun k wo nei. Wahshan ant ei ha'ichu aki chini an. Tp hems s ap wo e juh k an wo wuhsh. Mt wo neithok wo s-mahchik mat t'ajed wud wo gi'ik tashk, t wo bai g ne'e'es. Mt wo u u k wo kaichkat. T hekith ab wo i e ai, hash wo chum juh, mt wo gah g s-kehng jewed. A'aki chihchimi an o s-wa'usig g jewed chiep s-moik. Mt am wo e'esia itha ha'ichu hugi. T hedat mu'i wo ha mai itham ni nen'ei k wo s-kehng ne'ich g

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to come here and I will tell them where to plant this food and what to sing to it so it will come up and open well."

Right away the old man went out and stood on top of his house and announced the invitation for them to gather there and hear something. And the people came.

Then Corn said, "Here we will sing. And when morning comes we will go and see. I planted something over there. Maybe it will do well and come up. You will see it and know that it will be four days from now that my planting will ripen. Then you will get it and prepare seed. When another year comes and it is about to rain, you will look for good ground. At the arroyo mouth the land is moist and soft. Plant this food there. Whoever learns many of these songs of mine and sings well for his crops, they will come

g e-e'es, t wo s-kehg wuhshani k wo s-kehg bai T hedai  
 pi mu'i wo ha mai itham ni-nen'ei k pi mu'i wo ne'ich  
 g e-e'es, t pi mu'i wo wahsh. o atp hi wo wa wuhshani  
 k wash wo gaksh."

Bash che'ioh am shonwuich g e-nen'ei k gm huh  
 ge chuhug ne'e k gam si mahsi. T am ha heka j luhum k  
 gd huh thatha mash an g aki i chini k chum nei. sh an  
 ha'ichu s-chehthgm chuhch Sh ia'i neithok hihih  
 uhum.

Sh am i hud g tasn Sh ep nei ge chuhug Am i  
 mahsi, t ep chehgio g e-e'es k gd huh thatha k chum  
 nei. sh gn huh i cheka g ha-e'es. Sh am neithok ep hihih  
 uhum.

Sh e ai g waikko ne'ichutha. T am i hug k am ep  
 luhum k gd huh thatha k chum nei. sh ab i mahmadt.

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up and open well. Whoever does not learn many of these songs  
 of mine and does not sing them to his crops, not much of his crop  
 will come up. Or if it comes up, it will just dry up."

After saying this he started his song. They sang all night  
 until dawn. At dawn they went to the arroyo mouth and were  
 surprised to see something growing there. Then they went home.

When the sun went down they sang again all night, and in  
 the morning they visited their crops again. They were surprised  
 to see they had grown so tall. When they had looked at them,  
 they went home again.

The third song came. When they finished, they again went  
 out and looked, and were surprised to see they had born children  
 (ears).



Sh gi'ikko ne'ich g huhni k ia'i amhugi k ep  
chehgio g e-e'es k gd hui matha k chum nei. sh bai g  
huhni.

Sh hab kan g Huhni. "Mt wo ui g huhni k wo  
kaichkat. T ab wo i e ai, mt wo est k wo ne'ichuthath.  
T hekaj hab s-kehg wo wulshani k s kehg wo bai. T  
hedai pi kehg wo ne'ich g e-e'es. t pi kehg wo wulshani  
k pi kehg wo bai."

### **Neh, namt Mah g Huhni g Chehia?**

Neh, t ia'i ha chehg g e-mahchg k ith amed hab  
em-ahg. "Na'as g oks wo i ni wehmt. Nt heg wui wo get  
wehpeg. Ip wo sna ni-wehmt, k wud si shel mant wo bei  
g uwi."

Neh, t wa wehoh hab e juh. Sh wash pi hab elith g  
oks ch hab kay. "Kelt at wa wa ap'ect wehs ha'ichu  
m-wehhejed."



Four times they sang to the corn. Again they visited their  
crops and saw the corn had ripened.

Corn said, "Take the corn and prepare seed. When a year  
passes you will plant it and sing to it. Then it will come up and  
ripen well. Whoever doesn't sing well to his crops, they won't  
come up and ripen well."

### **Did they Give Corn the Girl?**

In this way he showed them his knowledge, thinking, "May-  
be the woman will help me. I'll appeal to her first. If she helps me  
I'll surely get the girl."

So he did, but the woman didn't agree. She said, "The old  
man will decide everything for you."



kahchik o wo kohshath, wa chum pi kor e ahgok mas  
haschu tatchua en an oimed ha-kiliki oithch.

"Hemu mapt ia t-mah itha ha'ichu e-hugi, i wash  
pi has wo e juh. Bo wa e wua g wihtop. ia thaw en ia  
he'es i t-wehm kilikahith ch hekith wens t-chechgith g  
ha'ichu e-mahchug ch hasko nahawa hihum."

Neh, bash kaij g keli. T ith ja'i karok g Huhni k si  
e elith k gm huh hih uhhum.

### **Mamsh am Ei g Huhni**

T amjed him kab i e al. Sh gn hah heki huh beh.'at  
g s-kehg jewed hegam mo s nenenashan. ch ep s-wapa-  
gima.

Ban lu'i chum ilo ko'ito g e-kachka. eda ep  
s-padma ch s-kohsk ch pi kor gahgun g s-kehg jewed



them, or wandering about their homes when he has not yet even  
said what he wants.

"Now that you have given us this food of yours nothing's  
going to happen. That's what the young men do, come here and  
stay with us for a while, and when they have shown us their skills  
then they go somewhere else."

The old man had finished speaking. When Corn heard this  
he was ashamed and went back to his home.

### **The People Plant Corn**

After that, a year passed. Those who were alert and indus-  
trious had already taken the good land.

Coyote, however, had almost eaten up his seed. Being lazy  
and sleepy-headed, he had not yet looked for good land.

T hahā wash juh. Sh gm nuh a'ai meh g hemajkam  
k e'esha am heg eda e jewedga. K im hahawa med g Ban  
g e-kaenka stankuch eh hasko chum e'esha K an hah  
hema hab chech'e. "Hah' Tatal! Gamai g mehl. An ant  
bei g jewed heki huh."

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Suddenly it rained. The people ran off in every direction  
and planted on their land. Then Coyote went running with the  
seed in his hand, to plant it somewhere. But there was always  
someone to say, "Ha' Uncle! Get away! I've already taken the  
land there."



Sh gm huh ep memda g Ban ch am wash i pi hebai edagi s-kehg jewed, k am i gewko k bagat k hab kaj. "Ia ant wo ei. Tp wo s-wuhshanim k wo wulish. Shaht wo e juh? Ni wa heki huh pi hekith ha'ichu e'esha ch wud wash thoakam. Ntp hems wud wo wa thoakamk. cham as wo wa pi wulish ihtna ni-esha." Bo kaj ch an esh aki koka an.

Wenog mashp g huhni si wehpeg e esnath ch e ne'ichuth, sh g Ban koksho ch pi nema mai g Hami nen'ei k washaba ei g e-kaichka k hab kan. "Ni wash wo hema ne'it. T hab wo wa s kenga k hab masma mo g Huhni nen'ei."

Sh an oimed aki koka an ch eshath ch ne'e

*Si'alim g wo lu'ulu*

*Si'alim g wo lu'ulu.*

Coyote kept running again and never did find good land. He got tired and angry and said "I'm going to plant here. If it wants to come up it'll come up. What will happen? I never planted anything before and am still alive. Maybe I'll live even if my crop doesn't come up." As he said this he was planting along the banks of the arroyo.

When the corn was first planted and sung to, Coyote kept sleeping, so he didn't learn a single corn song. So as he parted his seed he said, "I'll just compose one song. It'll be just as beautiful as Corn's songs."

He was wandering along the banks of the arroyo planting and singing

*Make mush in the morning!*  
*Make mush in the morning!*

*Si'alim g wo lu'ulu.*  
*Hi jia ahina.*  
*Huhni s-wia chu'ith k lu'ulu.*  
*Si'alim g wo lu'ulu*  
*Hi jia ahina. Hi jia ahina.*

Sh g hahni am ei g Ban. T washaba pi g huhni  
ne'ikaj ne'ichuthahim g e-e'es. T heg hekaj pi g huhni  
am wunsh Heg am wuhsh mo hemu an wushke aki  
tha'atham ch hab chechcheg "Ban wiwga"

.....  
*Make mush in the morning!*  
*Hih, jiwia, ahhina!*  
*Grind the corn fine and make mush!*  
*Make mush in the morning!*  
*Hih, jiwia, ahhina!*  
*Hih, jiwia ahhina!*

Corn is what Coyote planted, but it wasn't corn songs that  
he sang to his crops. So it was not corn that came up. What came  
up is what now comes up along the arroyo banks and is called  
"Coyote tobacco".



## **Mash Has Masma i Wuhsh g T-wi'inthag**

**Mamsh S-ap Mashcham Ihtha Wiapo'oge'el  
g O'othham Himthag**

Am ash huh hebai hema ep kih g o'othham keh hab wa ep ha'ichu s-manch. Kush g cheoj epai alithag keh hab wa epai nubkuth k ge'el. Kush s-kehng wud wiapo'oge'el. K ep wehs ha'ichu ab ab ulini m an he'ekia i ha'ichu wud cheoj himthag.

Kush am hab i kau g keh, "Mapt ia't ge'etha, ni-alithag, k heki huh wehs s-manch mo has chu'ig g cheoj ch hab wud si cheoj. Kupt gama, him k wo nei hegai uwi mo am kanthag. Kutp ni'ichu wo s-t-aham, kut wo s-m-hohhoi. Pt wo honnt k wo i bek ia wo u'apa. Kut ha'ichu t-wehhejed wo s-ap'ek." Neh t gm huh hih hegai wiapo'oge'el.

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## **How the Flood Came**

### **A Young Man is Taught the Customs**

Somewhere there lived another wise man. He had a son he raised carefully, and he was a fine young man with all the skills of a man.

One day the old man said, "You have grown up here, my son, and already know how to be a real man. You should go and see that woman they talk about. If luck is with us, she will like you and you will marry her and bring her here. She'll be a help to us." So the young man went.

Mash am ha Hohntam Ihtha mash hab Wa ep S-ap e Ge'el

Sh eda negai chehia ohg kelit k pi hahawa wipi'a  
ch ish pi ha chuhnugga Kush haha wash jwia g wia-  
po'oge'el k g huawi chuuhug a'apa k am i mah g kelit k  
hab kaj. "Bant hi wa chum wua ha'ichu Kutp has wa  
ni-elith g hemajkam ch pi hedai g awi i s-ni-mahkimk  
Kuni inhab hejel gegsim."

Sh hab kaj g keli. "Hah, wiapo'oge'el, banid wa  
chu'ig heki huh ch wud wiapo'oge'el ch wud si mo'ob-  
dam. K pi ha'ichug g innamthag am ni-kih am. Hemu  
ant wash kelit k hab hi wa pi ha chuuhugga."

Sh am i e jehngi Kush hab ha hekaj kaj g wiapo'o-  
ge'el. "Uwi ant i m-tahnimed k inhab m-wui jwia Kupt  
or am has wo neah. Nt wo or s-mai mas has wo e juh g  
ni-chu'ichig."

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### He Goes to Court the Well-Trained Girl

By then the girl's father was too old to hunt, so he had no  
meat. The young man came, bringing mule deer meat, and gave it  
to the old man, saying, "I try to do things like this. But what do  
people think of me that no one is willing to give me a woman, so  
I've been living a lonely life."

The old man answered, "Well, young man, that's what I did  
long ago when I was a young man and a good hunter. There was  
no lack of meat at my house. Now I've gotten old and really need  
meat."

They started to talk and right away the young man said, "I  
came here to you to ask you for a woman. You should tell me  
soon so I will know what my fate will be."

Sh hab kaj g keh, "Hah, wiapo'oge'el, no wud wash pehegi ha'ichu g uwi tahnig, ch tui mahki' kups wash chum jwia k ha heka; wehs wo s-mai. Bo e waa g wihipop ia thaw ch ia t-cheehgita matp haschu, ab ha ab ulini. Kuch am i neneith g haschu'keng keh am hab s-t-mahch ch ha'as am ha aberith. Mapt ep hab e juh k ia jwia. Katp hems ha'ichu ab i s-m-al alini. Kupt am wo ni-chehgi. Kuntis wehoh wa chum pi ha'ichu wo sha'i manch k ab m-amed keh hab ha heka; wo cher, 'Heu'ua, am o wa s-ap'le behing m-a-othag' O antp hab wo enei, 'Pi'a, pi g heg heka; ia nekudat' Am g ha'ichu ni-chengith. Kunt heg ab s-m mahch k am has wo m-ah."

#### **Pi atsh wo chum Chehghithath g Ha'ichu e Mahchig**

Bash kaj g keh, Kuch nab epai kaj g wiapo'oge'el "Hah, sho'ig at keh, pi apt a is e juh k wo s-ma, g ni-chu'ichig. Bapt am wash wo chu'igk mapt wud wo

Then the old man said, "Well, young man, is asking for a woman, or giving a woman, just a simple matter? You have just come and right away want to know everything! The custom of the young men here is to come and show us their skills. Then we can see their character and know what to tell them. Now you come here and perhaps there is some skill you will show us. Even though I know nothing about you, should I indeed say right away Yes, that's a right. Take my child, or No, don't bother me about that now. Show me something you can do and I will know what to tell you."

#### **One Shouldn't Show Off His Skills**

When he said this, the young man said, "Ah, Poor little old man, there's nothing you can do to find out what I'm skilled at

wiapo'oge'elk, kupt ni wehm wo wipi'am, ni-wehm wo githahim. Kupt mu'i wo e pihchuth k hahawa wo i s-mai matp haschu ab ni-ab ulini. Kunt ep pi heg hekaj i huh manis ia huh m-kih am wo thak ch ha'ichu ni-mahchig wo m-chehgithahith. Uwi ant i m-tahnim. Kupt oi am wo ni-aligi mas has wo e juh g ni-chu'ichig "

Sh hab kaij g keli. "Gamai g wash s-ap kohsh Ntp hems si'alim wo wa s-mai mapt has wo e juh " Bash che'lok gm huh wo'iwua g keli. Neh, kush gm huh kohk.

Kush si'al kenk wami g wiapo'oge'el k gm hah wipi'amed k hudunk iwia k u'apa g huawi chuhhug k am mah g keli k hab kaij. "Bam hi wa cham wua ha'ichu. Kutp has wa ni-elth g hemajkam ch p bedai g uwi i s-ni-makkimk." Kush gm huh ep e jehnigi. Sh heg wa othik am hab ep chei g wiapo'oge'el mash hab wa kajhim si welpeg hudung ch ed. Kush g keli heg wa

---

If only you were a young man, you could go hunting with me, or go with me to battle. If you had the endurance you could learn what skills I have. But I didn't come here to sit at your house and reveal my knowledge to you. I came asking you for a woman. Tell me now what my fate will be."

The old man answered. "Just sleep well over there. Perhaps tomorrow I'll find out what will happen to you." Having said this the old man lay down. So they all slept.

Early in the morning the young man got up and went hunting. He returned in the evening with mule deer meat and gave it to the old man, saying, "I try to do things like this. But what do people think of me that no one wants to give me a woman." Again they had a discussion. The young man repeated what he

oithk am hab ep chei mash hab wa kajlum si wehpeg hudunig ch ed.

Kush gi'ik s-chuhugam ab e nako. Am i mamsig Kush gm huh wipi'amed g wiapo'oge'el keh huhudakath jijiwhia ch u'apath g huawi chuhhug keh hab ep kakidach, "Bari hi wa chum wua ha'ichu Kutp has wa ni-elith g hemajkam ch pi hedai g uwi i s-ni-mat kink Kun ab hejel gegsim."

#### **Mamtsh ab Hehhegi g Wiapo'oge'el**

Kush am i anhugi. Sh hab hahawa kan g keh. "Mo ia'i s-ap'e Ahpi apt wo hohnt g ni-alithag mapki ahpi wehoh s-mahch g o'othham himthag Wehoh o wa. Pi ant has ni-juh k wo s-mai mas he'ekia ha'ichu ab m ab ulini heg nekaj mo hema wehoh wud cheoj keh mu'i nahko has chu'ig ket pi tatchua mas hedai wash wo chehghahith g ha'ichu e-mahchig pi haschukaj Ha'i g  
~~~~~  
had said the first night, and the old man repeated what he had said.

For four nights they withstood each other. In the mornings the young man would go hunting. In the evenings he would return with deer meat and say, "I try to do things like this. But what do people think of me that they don't want to give me a woman, so I've been living a lonely life."

#### **They Give Him the Girl**

The fourth night passed. Then the man said, "It's alright. You may marry my daughter since you evidently know the customs. It's true. I can't do anything to learn what skills you have for if one is a true man he does many different things and doesn't want to just reveal his knowledge casually. Some young men come

w hpiop ia thaw keh haschu k ab i si s-e mahch k elith  
 keh am heje chum shuhullig uwi wui. K eda hab wa  
 masma s-mahch g ni-alithag g o'othham himthag mani  
 alni keh heg hekaj pi heki hah hema kant k ia wash  
 thak ch ab ma mapt iwia. Behini' Do m eniga." Neh,  
 sh ia ha mah g keli g e-alithag

Sh wa wehoh gm huh hui hegar wiapo'oge'el k gd  
 huh ne'owinahim g e-mahkigthag ch ia'i hohnt k ia kih  
 ch washaba chum hekith s-chegito mash has i kaijim g  
 ohgaj ch am ah'ati. Kush am huh wa he'es hab i e taht,  
 "Mant hig wo ulham hih. K wa hab kaij g ni-ohg mant  
 sha hebat wo hohnt k am wo i bek am wo u'apa. Kutsh  
 wa ha wehhejed ha'ichu wo s-ap'ek "

Kush am hab i ahgith g e-hohng, "Tash ani ia wa'i  
 m-wehm kih. Kuki s-ap'e mapt wo huh am ni-kih wui  
 lthant o chum ni-nenida g ni-ohg "



here and think that they are skilled at something, and try to  
 propose to a woman themselves, but my daughter knows the cus-  
 toms like I do, so she hasn't married yet. She has been here until  
 you came. Take her, she's yours." So the man gave him his  
 daughter.

The young man went and discussed it with the girl that was  
 given to him and married her, but he always remembered what  
 his father said when he sent him. After awhile he thought, "Maybe  
 I'll go home. My father said that when I married I should bring  
 her home and she would be helpful to them."

So he told his wife, "I've been living here with you a long  
 time and I think that it is time for you to go to my home. My  
 father is waiting for me now."



**Mash Pi gm Huh wo Hih e-Kih Amjed**

Kush hab kaj g uwi "Mapt gamai wo him k wo na nei g e-hajunt. Pi ant am nuh wo hih. Pi am ha mahel g m-hajunt. Kupt hems pi wo m-hohhot. Kunt pi has ni-mahch k am huh em-wehm wo kihk. Kupt gamai wo him k wo ha nei g e-hajunt. Ia ant wash wo thak ch wo m-nenidath."

Kush hab kaj g wipol'oge'el, "Mat i mah'ath g ni-ohg k hab kaj mant wo m-hohnt k wo m bek am wo m-u'apa. Kuptish wo ha'entu ha wet'eted sap'ek. Kunt p hemuch am hejel wo n m k ed'nu wo jwla k hab wo chum ah mant lu wa cham m-hohnt. Kapt wash pi ni-wehm huh. Kut pi wo ni-wehach. Hemho at hab wo wa cher maptki pi m-hohhot. Kunt hez heka s m'uchth ch hab pi ot'ahham nih." Neh, basa kaj ch chum mu'ne'owinahim kch am wash i pi e nako.

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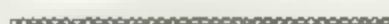
**She Refuses to Leave Home**

The woman said, "Go ahead and see your relatives, but I won't go. I don't know your relatives and maybe they won't like me. I don't know if I could live with you. You go ahead and see your relatives. I'll just stay here and wait for you."

The young man said, "My father sent me here saying that I should marry you and bring you back and you would be helpful to them. Now I'm going back alone and try to tell them that even though I married you you will not come with me. They won't believe me. They will surely say you didn't like me. That's why I'm ashamed and haven't gone home sooner." He argued a long time with her, but was unsuccessful.

Sh am hab wa kaj g uwi mat pi has masma am huh wash ge o'othham ha-kih am wo thak. "Tp hems pi wehoh hedai wo s-ni-hohhoi. Kunis has wo ni-tahik ch am wo thak ha-kih am. Kupt hekith wo him k ith wo bek ali k hab wo ah g e-ohg mo ith wud ni-mad ch wud m-alithag. T wo wa s-m-wehoch mani wud m-honnig keh wash pi am huh m-wehm hih."

Neh, sh wa wehoh am i bei g e-alithag hegai wiapo'oge'el. k gm huh uhhum hih k asn gm huh mia i hih g e-kih k am i chum cheg.to mash he'ekia i nahnko kajum g hohnigaj keh pi oi. Kush am hab i kaj. "Moki pi ni-hohho'ith keh heg hekaj wash si mu'i neok. Kus wehoh g uwi g e-kun wo s-hohho'ith k wash al pehegi ha'ichu k ab wo e chehmo k pi wo wehmaj hih g e-kun. Kuki ba'ich i s-ap'e mant ia wo wa'i wohthk itha ali k am wash hejel wo him k gd hui wo iwia k hab wo chei mat pi ni-hohhoi g uwi."



The woman said there was no way she could stay at the house of strangers. She said, "Maybe no one will like me, and I'll feel bad staying at their house. When you go take this child and tell your father that it is my child and your child and they will believe it at I am your wife, but just didn't come with you."

So the young man took the child and went home. As he got near the house he thought of how many times his wife had said she wouldn't come. He said "Evidently she doesn't love me so she talked a lot. Does a woman really love her husband, if she is bothered by some little thing and will not go with him? Maybe it is better if I put this child out here and just go on alone and tell them when I arrive that the woman didn't love me." When he said this he put the baby behind a hill and went on.

**Matsh e-Hohnig Wui Bagat k g e-Alithag s-Ohhoth**

Neh, bash kajhum ch am i wohthik g ah tonnuk wehbig k gm huh huh Kush gd huh wash chum jiwia Sh hab ha hekaj chei g keli, "Shahpt juh g ah k wash hejel jiwia? Heki ant huh s-maher mat haschu has e juh am m-tahgio."

Kush hab kaj g wapo'oge'el. "Gd ant huh i wohthok tonnuk wehbig Kus wehoh wa chum pi wo ni-tatchaath g je'el, kuns ahn, ab ah t ab wo n-pihelu-thath?"

Sh hab kaj g keli, "Him k i bek g ah Tho m-alithag keh pi wehoh wash s-sho'ig hebar wo kahchik Pt wo wa bei. Kutt wo ge'elth k wo nei Tp hems wo wa ha'ichu t-wehhejed s-ap'ek "

Sh gm hun tuh g wapo'oge'el k gd bah jiwia Kush am al wo'o keh shoak g ah Kush wash pi am huh bek



**He Abandons His Child in Anger**

As soon as he arrived the old man said "What did you do with the child, that you have come alone? I already know what happened to you."

The young man said, "I put it over there behind the wall. If the mother didn't love me should I trouble myself for the baby?"

Then the old man said, "Go get the child. It's your child and should not be left alone in need. You must get it and we will raise it and see. Maybe he'll be a help to us."

When he returned to where the child was, it was crying. He

am wash neithchikahim ch gm huh hih uhhum k gd huh  
 jiwia k hab kaij. "Mat wash wo wo'okath Pi o m-tatchua  
 g je'ej."

Sh am ep ah'ath g keli. Kush am ep him k gd huh  
 ep jiwia k chum nei. Kush gn huh wehbig g ali g jewed  
 wash s-wadag. Kush am wash neith ch pi amichuth mas  
 has ahgeh hab chu'ig Kush wash pi am huh bek gm huh  
 wash ep hih uhhum k gd huh ep chum jiwia

Sh am ep ah'ath g keli. Kush gm huh ep him k gd  
 huh ep jiwia k chum nei. Kush g shuhthagi am al med  
 amjed mash am wo'o g ali nash pi shoak. Kush wud  
 oh'ogaj mo ab med. Kush wash pi am huh bei g ali k  
 gm huh wash uhhum ep huh. Kush gd huh chum jiwia.

Sh am ep ah'ath g keli. Kush am ep him k gd huh  
 jiwia k chum nei. Sh g shuhthagi i cheshath k ga huh ai  
 g ali Kush am wash neithchikahim ch gm hun ep huh



didn't get it, but just looked at it then went home saying, "Just  
 leave it there. Its mother doesn't love me."

The old man sent him back again, and he went. When he  
 arrived, he discovered the ground was wet all around the baby.  
 He didn't understand why, so he returned without the child.

Again the old man sent him back, and he went. This time  
 he discovered that the water was running from where the child  
 was because it was crying. The water that was running was its  
 tears. And he returned without taking the child.

When he got back the old man again sent him back. He went  
 and found the water had risen and was all around the child. When

uhhum k gd huh jiwia k hab kaj, "Pi ant ap am huh ber  
g ali. Shuhthagi o an we ibig wo'o keh ga huh e namks."

---

He saw this, he returned, saying, "I couldn't get the child. There's  
water all around it."



### **Mash am ha Wi'in g Hemajkam**

Kush hab kaj hegat keh. "Heg at wo i ge'tha  
shuhthagi k wo ma'ish wehs itha jewed."

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### **A Flood Comes**

The old man said, "The water will increase and cover this  
whole land."

Neh, kush wa wehoh hab e juh. Kush ha'ichu am i s-mai mat pi hebai wo e tho'ibia k ash am thatha t-Si'he wui k am chu'ichik mash hebai has e juh k wo e tho'ibia.

Kush am jiwia g Ban t-Si'he wui k hab kaij. "Mant wash chehmo g jewed k pi hebai sha'i cheh manis am wo ni-tho'ibia k ithani ia jiwia m-wui map ahpi wa s mahch mant hebai has i ni-juh k wo ni-tho'ibia "

Kush hab kaij g t-Si'he, "Shagor ushabithag apt wo bek wo ha'at k heg eda am wo thanwua k wo e tho'ibia. Kut hekith wo hah g shuhthagi, kutp hedai wehpeg wo i wuhsh, ahpi o ahni kut heg wud wo t-Si'heh."

Kush am jiwia g Hikiwij k hab kaij, "Mant wash chehmo g jewed k pi hebai sha'i cheh manis am wo ni-tho'ibia k ithani ia jiwia m-wui map ahpi s-mahch mant hebai has i ni-juh k wo ni-tho'ibia."

~~~~~  
And that is just what happened. No one could find a place to escape to. So they came to Elder Brother and asked where they would be safe.

Coyote came and said to him, "I've covered the earth and didn't find a place to escape to, and now I've come to you because you'll know where I'll be safe."

Elder Brother told him, "Get some greasewood bitch and plaster an olla with it and sit in it to save yourself. When the water disappears, whoever comes out first, you or I, that one will be Elder Brother."

Then Woodpecker came saying, "I covered the earth and didn't find a place I could escape to so I have come to you. You'll



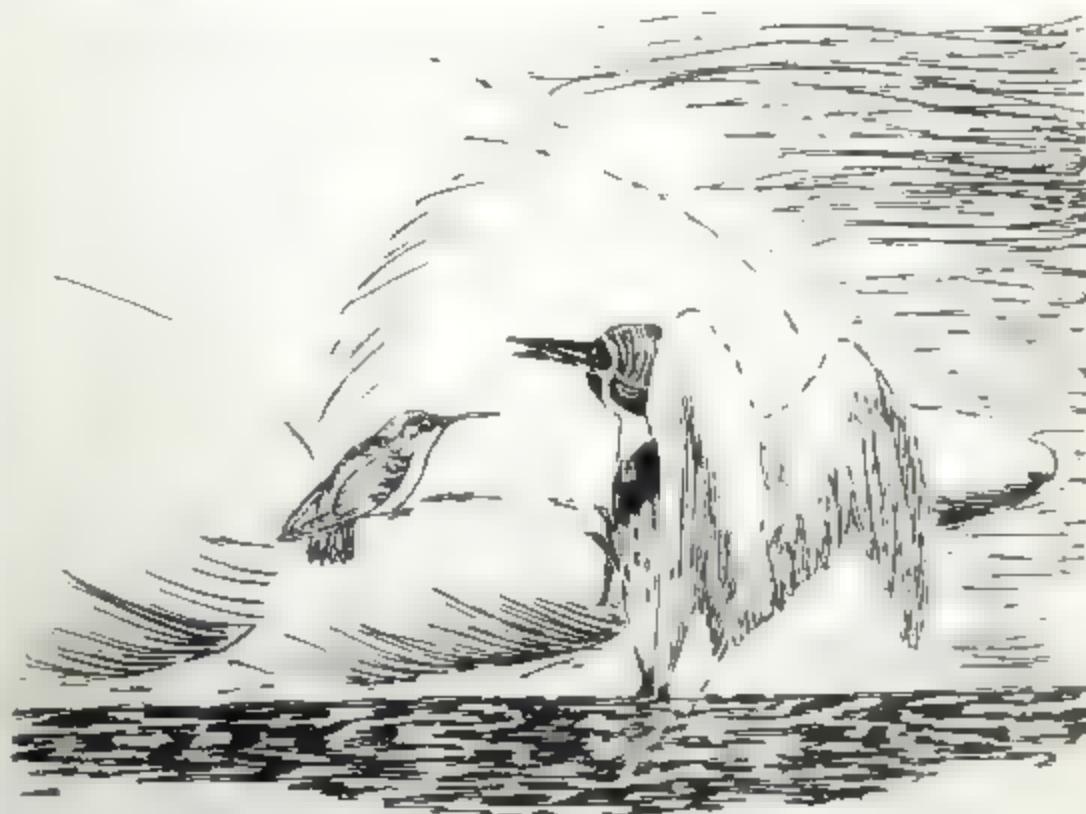
Kush hab kaj g t-Si'ihc, "Mapt wo tha'a k ga huh t-thahm kahchim t ab wo e nagia k amjed wo neithath mat hekith wo huh g shuhthagi. Kupt haha wo i hud "

Kush am thah g Wipismal k ga huh e nagia Hikiwi hugith ab. Kush g shuhthagi i cheshath k i cheshath k ga huh ai g Hikiwi k g bahbhaj kuhhug an haha wash al wa'u. Kush shoak. Sh hab kaj g wipismal, "Pi g

know where I can go."

Elder Brother said, "Fly up and hang onto the heavens. And from there you will see when the water disappears. Then you can come down."

Hummingbird also flew up and hung by Woodpecker. And the water rose and rose and reached the woodpecker and the end of his tail got a bit wet and he cried. But Hummingbird said,



shoakatn. Nap pi ni-neith? Kuni an wa chum m-ba'ich  
i chumaj kch eda wa pi sha'i s-shoshakimk. Kushi wa  
hab wa kaij g t-Si'he matt ia wo t-tho'bia. Kuni heg  
hekaj hab hi pi sha'i shoak."

Neh, sh an wash i hugkam chesh g shuhthagi m an  
mahs H kiwij bahbhai kuhug an k amjed i humhimuk k  
i humhimuk k am i huli. Kush am i wahsh g Ban k an  
oimed. Keh am huh hebai, sh am g u'uhg mahs. Kush  
an ha oithahim g Ban, hab ahgch mash hebai wo ha  
cheli k iab wo ha ahg mash heg wehpeg wuhsh k heg  
wud wo ha Si'ihok Kush oi wa pi ha edagi. Kush am  
huh hebai haha wash i nam g t-Si'ihok k hab kaij, "Ahni  
ani wud m-sihs. Kupt oi ab wo ni-ihm."

Kush hab kaj g t-Si'he, "Ahni ani welpeg in oimelhum ch wenog pi hebai ha'ichu sha'i mahs. K hemuch itham in hahawa oiopohim in am mahs Ahni

"Don't cry! Don't you see me? Even though I'm smaller than you I'm not crying. Elder Brother said that we would be safe here. That's why I'm not crying."

The water rose just to the mark that is visible on Woodpecker's tail. Then it went down and disappeared. Out came Coyote and wandered around. There were some bird tracks and Coyote followed them to tell them that he had come out first and was now going to be their Elder Brother, but he didn't find them. Somewhere he met Elder Brother and said, "I am your Elder Brother, so now you will call me by the relationship term."

But Elder Brother said, "I was around first, and there was no sign of anyone else. Then those who made these cracks came.

ani wad wa em-sihs Ahpi apt wud wash wo ha-tatalk  
wehs ha'ichu thoakam." Bash kaj g t-Si'ine

**Mash Ha'i Ep ha O'othhamt g t-Si'ine keh Ban**

Neh, sh an oiopo g Ban g t-Si'ine wehm k ash am  
huh hebar i thadharwua Kush hab kaj g t-Si'ine, "Ia att  
wo ha'i ep ha o'othhamt " Kush g bith am i bek am i  
ha o'othhamt. Sh am huh hebar na toa Kush hab kaj  
g t-Si'ine, "That wo gi'ik i tashk. Kut wo e chechegito  
k hab wo wa ep masmak mo wa hegam mat ha wi'in "

Kush am wud i gi'ik tash Sh am huh g Ban g  
t-Si'ine wehm k gd hab thatha k cham ha na Kush  
heki huh e chechegito k am oiopo ch neneok Kush hab  
kaj g t-Si'ine, "S-ap atki hab e juh Kutt wo ha'i ep ha  
o'othhamt."

Sh am i ep thadharwua Sh g Ban gm huh hab wash

~~~~~  
I am your Elder Brother. You will just be everyone's uncle  
(mother's younger brother)." That is what Elder Brother said

**I'toi and Coyote Make More People**

So Coyote went around with Elder Brother and they sat  
down somewhere. Elder Brother said, "Let's make some more  
people." So they took clay and made people. They put them out  
somewhere and Elder Brother said, "In four days they will come  
alive and will be like those that were washed away in the flood "

In four days, Coyote went with Elder Brother and when  
they arrived they discovered that they were already alive and were  
wandering around talking. Elder Brother said, "Evidently they  
were well made, so we'll make some more people "

They sat down again and Coyote sat a little way off and

thak ch ha o'othhamt ch am huh hab wa hehem

Kush hab kaj g t-Si'ihē, "Hah! Maptp huh wash wa ep has e wua ch hab kaj, al s-cheoj."

Kush hab kaj g Ban, "Pi'a! Pi'a! Ni wash s-hehkig ch hab hehem mani m wehm o'othhamt." Kush am i ha nahto k gm huh hebai ha toa.

Kush hab kaj g t-Si'ihē, "That wo gi'ik i tashk. Kut wo e chechegito k hab wo wa ep masmak mo wa hegām mat wa ha wi'in."

Kush am wud i gi'ik tash. Sh ep hihh g Ban g t-Si'ihē wehm k gd huh thatha k chum ha nei. Kush hegām mash g Ban ha o'othhamt, sh ha'i ge hehemako kakio kch ha'i ep ge hehemako nohnhoi kch ep pi ha wepo kaitham nencok hegām mash g t-Si'ihē ha nahto



laughed as he made people.

Elder Brother said, "Ha! Maybe you are up to something, laughing like that, little man."

Coyote said, "No No, I'm just laughing because I'm happy that I'm making people with you." They finished them and put them out somewhere.

Then Elder Brother said "In four days they will come alive and be like those that were washed away in the flood."

So in four days Coyote went with Elder Brother and they found the people they had made. Some that Coyote had made had only one leg and some had one arm and they didn't talk like those that Elder Brother had made.

[illegible]

Elder Brother said, "Will these ugly things really go around among the people I made?" and when he had gathered them up he took them and threw them hard, so that they dropped on the other side of the world.





**Hoho'ok A'agitha ab  
Amjed g Ha'ichu Thothakam**

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**ANIMAL LEGENDS**



## **Mash g Ban chum Ha'ichu Wehhejed S-ap'e**

**Mamsh am Kei mat wo ha Mamche g Huhu'u**

Sh i'ajed heb huh hih g t-Si'ihē. T ia wih g Ban k g o'othham ha wehm nahnko ha'ichu wua ch s-hehkig, nash pi chum hekith g hemajkam ab ihm ch gegosith.

Sh g mamakai hab kajj. "Matt wo chichwih g Ban k wo s-mai, s wehoh wud si mahkai."

Sh eda wehsko jewed ab s-kaithag mo g Ban wehs hemajkam ha ba'ich wud i si mahkai. Sh hekith ha'ichu pi wo hohho'ithach, t wo s-a'asim, t hab wo e juh mo has elith ch hab ash.



## **Coyote is Good for Something**

### **He's Appointed to Study the Stars**

Elder Brother had gone away. But Coyote stayed here and was happy doing various things with the people, because they always greeted him by "Uncle" and fed him.

One day the medicine men said, "Let's test Coyote to find out if he really is a powerful medicine man."

It was reported all over the earth that Coyote was a more powerful medicine man than anyone else. When something displeased him he would laugh at it and it would become like he wanted it when he laughed.

Sh chum hekith heg wa Ban am e kehshch ha ba'ich g hemajkam. s-ha chehgithamch mat wo wa s-ap hab juh chum haschu, chum as hems wo wa s-hasigk Sh ith s-mahchumk g mamakai mas wehoh, "Tp hems wash s-iattomk." K hab kaij, "Tatal! Tatal! Ahpi ap s-melthag ch ep s-amichuth wehs ha'ichu k ab ch ahpi am wo him k wo s-mai t-wehhejed. s-has e wua ch ab tohonnod wehs hudunig ab " Bo kaij hegam ch ab ha a'aga g huhu'u. K s-ha wehochuth g Ban. nash pi am huh wa he'es hema hab chech'e. "Tatal! Tatal! Ahpi ap s-melthag ch wo wa s-mai t-wehhejed. Ttp hems hema tash wo wa m-wehhejed ha'ichu ap'ech."

Sh gm huh hin g Ban k pi oi jwia. T gm huh wash i si mehko, t haha wash jwia uhhum g Ban k hab kaitham ne'e.

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This guy, Coyote, was always appointing himself over people, wanting to show them he could do anything, however hard it was. So the medicine men wanted to find out if this was true. "Maybe he's just a fraud " So they said to him, "Uncle! Uncle! You're so fast and wise about everything that you should go and find out for us what those things are doing shining up there every night " As they said this, they pointed to the stars Coyote took them seriously, because one or another would keep saying, "Uncle! Uncle! You're so fast you should find something out for us. Maybe someday we can do something for you "

So Coyote went off and didn't return for a long time. Then suddenly he came back, singing:



hohnigaj, "S has ep wo e ah g Ban?" Sh amjed i hud g Ba'ag k ia jiwia.

Sh eda wipi'am g Ban k pi ha'ichu me'a k an huh wash kiap oimed ch hab pi neith g Ba'ag mat ia bei g hohnigaj. Sh ia hahawa pi edagi g e-hohnig k chum gahghim k wash bihugim. Sh ha'ichu muhkig am wo'o. Sh heg ko'ath ch am thaha.

T am haha wash jiwia g Nuwi k hab kaij, "S-mahch an g m-hohnig mo hebai thaha hemu. Nt wo m-ahgith k am wo i m-bei. Pt washaba i'ajed wo s-ni-chegitok chum hekith, k hekith ha'ichu wo me'a k am wo wa ha ni-wi'i."

Sh am gegshshe g Ban ch hab kakithach, "Heu'u! Heu'u! Ahni ant hab wo wa juh."

Am i kokowod. K hab kaij g Nuwi, "In apt wo

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Coyote say about himself?" So Eagle came down.

When he arrived, Coyote had gone hunting. Since he hadn't killed anything, he was still out wandering around and didn't see Eagle take his wife. Later, when he couldn't find her, he went looking for her until he got hungry. He found a carcass and began eating it.

Suddenly Buzzard came and said, "I know where your wife is now. I'll tell you where she is and take you there. But from now on, when you kill something, you must always remember me and leave something for me."

Coyote kept claiming he would, saying "Yes! Yes! I'll do as you say."

When they had eaten their fill, Buzzard said, "Sit here on



thahiwua ni-thahm Tt wo bihih am t-thahm kahchim wui. Pt washaba pi ab huh wo ha'ag i e wua Pt wo i gei hemhowa."

Sh si s-wehom e ahg, "Pi ant wo ha'ag i ni-wua."

Neh, t wa wehon hab e juh. T huih uhg k hihim k hihim k mehk wa'i hihih.

Sh hab em ahg g Ban, "Ntp hems pi hekith ep wo nei g ni-jewedga Nt am wo i nei ith wa'i hemho " Sh am i neh uhhum k wa wehoh i gei. T amjed i oi g Nuwi k chum bebhe g Ban K aihum g jewed, t ia hahawa bei g e-nawoj.

K hab ep kaij g Nuwi, "Pi apt ia huh wo ha'ag i e wua Tt hab wo s-ap thatha gn huh thahm kahchim an."

Sh hi wa si s-wehom ha hehhegith g Ban k wash pi nako g kihthamthag k am i nenna e kih wui ch im huh



me, and we'll go up to the heavens. But you must not turn around or you will surely fall."

"I'll not turn around," Coyote declared.

So that's what they did. They went up and up, far from the earth

Coyote thought, "Maybe I'll never see my country again. I'll just look this once." Sure enough, when he looked back he fell. Then Buzzard went after him, trying to get him. They were getting close to earth when he finally got his friend.

Buzzard said, "You are not to turn around up here, so we'll arrive safely up there in the heavens."

Coyote really 'yes-yes-ed' him, but just couldn't stand his homesickness and kept looking back toward his home and falling.



gegshshe. Sh gi'ikko i gei.

Sh g Nuwi hahawa g wuhpuij ab si bibitnsh g kui  
ushabithagkaj k hab masma hahaw s-ap i bek gn huh  
u'apa k hahawa bibithshpio g Ban wuhpui k hab ahg.  
"Gamai g him k neith g e-hohnig si s-a'agi k ho'op kia  
hekith si s-ap e nahito k ia wo ni-ahgi. It am epai wo

He fell four times.

Then Buzzard plastered his eyes shut with mesquite pitch  
and finally got him up there. Then he unplastered his eyes and  
told him, "Go over and see your wife secretly. But wait until  
you're ready and tell me. Then we'll steal her back from them  
again. But don't do the wrong thing. They certainly won't feel

ha ehs. Pi g am huh wash has huh chu'ij. Pi at wehoh  
wo s-m-ho'ige'el. T wo m-mea."

Sh am ep gegshshe g Ban ch si s-wehom ha hehhe-  
gith k am huh hih. Sh ha'as huh am him k am i e chegito  
mat bihugim k hab e ahg, "Mant si o'othhamkaj wo  
jiwia. Tp hems wo wa ni-mah g ha'ichu hugi." Sh am i  
kekiwua ha-kih wui k hab cher, "O'othham at m-wui  
jiwia."

Sh am huh hema neok ch hab kaj, "Pi g wo sha'i  
gegosith. Ith o wud mo gd huh kih t-wecho. Nt hekith  
am wo jiwia k wo bihugim k am ha-orthag ed g ha'ichu  
hugi wo cheheche'ewath, t wo s ni habbagithath ch wo  
chum ni-ma'ichkwupath ch inhas wo ni-hu'uitbahith."

Sh ith ia'i kaiok gm huh si s-upij hih Kush am huh  
hasko ep jiwia k hab ep cher, "O'othham at m-wui jiwia."

Sh am huh hema hab kaj, "Ith o wud wa mo gn

sorry for you. They'll kill you."

Again, Coyote emphatically said, "Yes! Yes!" and went off.  
He had just gone a little way when he remembered that he was  
hungry. He thought, "I'll come like a gentleman. Maybe they'll  
give me some food." He stood facing someone's house and said,  
"You have a visitor."

Someone spoke somewhere and said, "You all don't feed  
him. This is the one that lives below us. When I go there hungry  
and pick something to eat in their field, they shoo me away and  
throw things at me and chase me away."

When Coyote heard this he left very quietly. He came up  
somewhere else and said, "You have a visitor."

huh t-wecho wud kihkam. Ni hekith am jjiwhia ch am oithagaj ed g ohhothaj am wo chehche'ewath, t wo ni-huhu'ith ch wo ni-habbagith ch hab kaij, "Habba! Habba!" ch wo chum ni-ma'ichkwupath. Pi g wo gego-sith. T wo muh, bihugimk."

Sh im huh hab ep si s-jupij huh. Sh am i chegito matp hems wa wehoh mat wo muh g bihugigkaj. T haha wash wo ha'ichu ha ehs, bo em-ahg ch an ha neithahim g kihki Sh am huh haha wash hema gd huh hab sha kehk g kih ch pi an huh hemajkamag. Sh am s-a'agi him k am kihjeg t am i koachsh. K pi ha'ichug g kihkam. T sh am wah k am gahg ha'ichu ch g huhni chu'i am chehg k haha wash wo i chum huh ihtha chu'i.

Sh ab huh hema hab si chei, "Habba! Habba!"



Someone said, "This is the one who lives below us. When I go there and pick the discards in his field, he chases me and shoos me away and throws things at me. You all don't feed him. He'll die of hunger."

Coyote again left very quietly. He began to think maybe it was true that he would die of hunger. Then he thought he would just steal something, and began looking over the houses. Suddenly he noticed one standing a little distance away, with no people around it. He went stealthily over there and peeked into the doorway. The people weren't there. He went in looking for something, and found some corn meal.

He was about to eat this, when someone shouted, "Shoo! Shoo!" at him.



### **Mash g Ban an Gantan g Wihog**

Kush am huh hebai hema kih g o'othham kch hab chehgig Siwani. Kush itha Siwani wud si s-has ha'ichu kch ish ge'e kih. Kush mu'ikpa kuhpi. Kush hekith am hema wo jiwia kihj wui. kush hemno hab wo wa chei g Siwani. "Itn apt eda pi ia huh wo sha'i s-wahkimk. Mu'ij o g ni-kihki mapt an huh hebai wo i koi. Ith o wud si hejel ni-wehhejedkam." Kush eda wud si s-has ha'ichu itha Siwani. Kush chum hedai s-wehochuth kch heg hekaj pi hedai s-mahch mash haschu am kuhpi heg eda kih. Sh hab pi ha hiwgith g hemajkam mas hedai wo nei am eda itha kih.

Kush am hab i kaj g hemajkam, "Matt hig wo oi s-mai mas haschu am has chu'ig, s hab pi t-hiwgith g Siwani. Kutp hems ge uwi alithag ch heg am kuhpch ch hab pi t-hiwgith." Sh am hab i kaj. "Mat am wo ha'i

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### **Coyote Scatters Mesquite Beans**

Somewhere there lived a man named Siwani. Siwani was very important, and had a big house with many rooms. When any one came to his house he would say, "Don't try to go in this room. I have many rooms where you can sleep, but this is for myself alone." Siwani was very important and everybody believed him so no one knew what he had shut up in that room. He didn't let anyone see what was in there.

The people said "Let's find out right now what is in there that Siwani doesn't let us see. Maybe he has a daughter shut up in there and doesn't let us see her." Then they decided, "Some should go and smoke with him and the next night others should



hihim k am wo jehnigi. Kut wo ba'ich i hud. Kut wud  
wo wa ha'ik ch am ep wo jehnigi. Kut hebai wo i s-  
-kohsim k wo koi. Kutt am wo wai g Ban. Tam wo nei  
mas haschu am has chu'ig, kus hab pi t-hiwgith g  
Siwani."

Neh, kush wa wehoh hab e juh mash hab kaij Kush  
mu'li hemajkam am e hemapai Siwani kih am. Sh wash  
g Ban pi am huh jiwia k ash gn huh wash jeg ed e  
ehstokch. Sh wa wehoh ge chuhug pi ha kohsch g  
Siwani. Sh am ba'ich i hud, sh am ha'i ep thatha k ep  
ge chuhug jehnigi g Siwani k am i ep mahsiy K am  
ba'ich i hud Sh wud wa ha'i keh am ep jehnigi g Siwani  
Kush eda ihtha Siwani ab kihjgo thamwup mash heg  
hab pi ha hrwgith. Kush cham alo koksho Sh am wash  
smahch g hemajkam mash am wud wo i ba'ich i hudunk.  
tsh wo koi g Siwani.

Neh, sh am wud i gi'ik s-chuhugam. Sh ha i ep

go and smoke with him. Sometime he'll get sleepy and go to sleep. Then we'll call Coyote and he'll see what's in there that Siwani doesn't let us see."

So they did what they said. Many people gathered at the house of Siwani. Coyote didn't go to the house but hid out a ways. All night they didn't let Siwani sleep. The next night some others came and smoked all night with Siwani until morning. The next night others also smoked with Siwani. Siwani sat outside the house, in the doorway of the room he would not let them see into. But now the people knew that the next night Siwani would go to sleep.

It was the fourth night. Some people again came and smoked

thatha k gm huh ge chuhug ep jehnigi g Siwani. Kush g s-chuhugam e eda i huh. Kush haha wash koi g Siwani.

Kush eda g Ban gm huh jeg ed e ehstokch. Kumsh am ahgith mash koi g Siwani. Kush ab i wah g Ban k gn huh o'othham ha wehbig bahnimed k gm huh wah. Kush eda wenog p. an huh kuig. Sh itha Ban pi mahch mas haschu wud ch am kehk Kush hab em-ahg g Ban. "Neh'e, pi an huh hebai sha'i uwi ta neithma. Kutp hemhowa ith ia s-tha'ath ch hab pi t-hiwgith. Kus haschu wud? Kutp hems hig s-kehg wud ha'ichu hugi. Kunt wo jeh, kus has kahk." Bash em ahg g Ban.

Kush eda s-wihogthag itha kui kch ish heki huh bak an wash i s-gantani e wecho. Kush am i jeh g Ban mash s-i'owi itha wihog, sh an bahnimed ch ha kuhm ch ish si s-kohwoth.



with him all night. And in the middle of the night Siwani went to sleep.

Coyote was still hidden away from the house. They told him that Siwani had gone to sleep, so Coyote came creeping behind the people and went in. At that time there were no mesquite trees here, and Coyote did not know what it was he saw standing there in the room. He thought, "Look, there's no girl to be seen anywhere. It must be this he treasures and would not let us see. What can it be? Maybe it's something good to eat. I'll taste and see what it tastes like." That's what Coyote thought.

At the time this mesquite had a lot of beans which were ripe and scattered below it. Coyote tasted the beans and they were sweet. So he crept around chewing them until he was full.

Sh eda am hahawa i neh g Siwani k ash kah mash am huh hema ha'ichu si s-kawnim kuhm. Kush gam si tha'iwush g Siwani.

Sh eda hihinkia g hemajkam k hab kai, "Hah! Shahpt wo e juh, Siwani'" k ash ith hekaj gd huh toths g Ban.

Sh am hal a wo i chum wah g Siwani heg eda e-kih mash hab s-tha'a. Sh ab tha'iwush g Ban Siwani kakio shahgith k ia huh hema kihjeg t ab ep tha'iwani k gm huh meh Kush g e jehngiththam ab ep Ban oithch ne'ioza kch an tahgio g Siwani.

Sh gm hun wa mehko Sh ab halawa tha'iwash g Siwani k am huhu'i g Ban. Sh an memcath ch an gantan g wihog kai mo hemuch an s-kuig. Kush gi'ik tash ab huhu'i g Siwani g Ban Kush gm huh lebar i thagito Waw Giwulik shon am.

Just then Siwani woke up and heard someone noisily chewing. He suddenly jumped up.

The people shouted saying, "Hey, what are you going to do Siwani?" And they frightened Coyote with their shouting.

Siwani was just going into the room that he kept guarded, when Coyote dashed out between his legs and out the door, and ran off. The smokers rushed out after Coyote in front of Siwani.

Coyote had already gone a long way when Siwani got out and chased him. Coyote ran along, scattering mesquite beans where there are now many mesquite. Siwani chased Coyote for four days and finally stopped chasing him somewhere at the foot of Baboquivari.

Neh, sh gm huh e tho'ibia g Ban k ash an oimed  
ch hab na a'agith. "Moki s-kehg wud ha'ichu hugi. Kunt  
an hi wa gantad g kaiij. Kutp hems an wo wa wuhsh.  
Kumt an wo u'uth ch wo ko'ath. S-wehom oki s-i'owi."

Neh, sh wa wehoh an wuhsh g kui k ab wihogt.  
Sh an u'u g hemajkam ch ko'a.



So Coyote escaped and went about saying, "This is good  
food, and I have scattered the seed Maybe when it comes up you  
will gather it and eat it. It is really sweet."

So the mesquite came up and produced beans. Now people  
gather it and eat it.





### **Mash g Ban an Gantan g Kaij**

Kush eda g Komkeh'ed g e-nawo, wehm am huh  
hebai kih ge shuhthagi hugith am. Kush g hahshani am  
epai e'es Sh hekith babhe, kush wo ui g bahithaj k wo  
jujanit k gd huh wo si toa e-kih ed Sh wud hegai kaij  
mash an wo al e gantad hahshani wecho

Kush an wo che'ew g Komkeh'ed k gm huh wo  
hih ge shuhthagi wui k gd huh wo iwia k am wo si  
nehnchuth k gn huh wo shul ge shuhthagi ch ed, hab  
ahgk mash pi n huh wo wuhsh Sh hegam wa'i hejel g  
bahithaj wo ko'ath.

Neh, kumsh am ah'ath g Ban mash am wo lum k  
wo ner mas pi wo e nako mash wo ha u'i g hahshani kai.  
Sh epai wo ei g hemajkam.



### **Coyote Scatters Saguaro Seed**

At that time Turtle lived with his friend by the ocean shore.  
He had saguaro cactus and when it ripened he would gather the  
fruit, dry it with the seeds in it and store it in his house. That's  
the seed that's scattered under the saguaro.

Then Turtle would pick them up and go to the ocean and  
throw them into the water so the seeds wouldn't grow. This way  
they were the only ones who ate the fruit.

So Coyote was sent to see if he could get some saguaro  
seed so the people could also plant it.

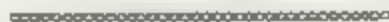
Neh, kush gm huh hih g Ban k ash hab em-ahg mash hebai wo i nam g Komkch'ed k am huh wa has juh k wo iattogi. Neh, sh gm huh hih ge shuhthagi wui k ash gn huh oimmed ge shuhthagi huhugith an ch amjed neith. Kush ga hu hudunihim tho'ag t amjed. Sh gm huh i namki g Ban

Sh am huh hebai e nahnam. Sh hab kaij g Ban, "Bahpt wo hih?"

Sh hab kaij g Komkch'ed, "Gam ant huh wo ni-wachwim ge shuhthagi wui."

Sh hab kaij g Ban, "Shahchu o wud hegai map an shahku'a?"

Sh hab kaij g Komkch'ed, "Tno wash ge ha'ichu kch s-ta ehbithama g hemajkam ha wehhejed. Kunt hemu im wo him kgd huh wo mash ge shuhthagi wecho. Kut hab pi hekith in huh wo i wuhsh ith thahm jewed "



Coyote went, thinking of what he could do to deceive Turtle when he met him. He went to the ocean and was wandering around on the shore when he saw him. Turtle was coming down from the mountain, so Coyote went to meet him.

When they met Coyote said, "Where are you going?"

Turtle said, "I'm going to the water to swim."

Then Coyote said, "What's that in your hand?"

Turtle answered, "It's a strange thing and is very dangerous for people. I'm going now to put it under the water. That way it will never come out on the land."



Kush hab kaij g Ban. "Kus wa chum s-ta ehbitama, kups haschu ahg k am wo hiash shuhthagi ch ed? Nap pi mahch mo g shuhthagi ab i hihum ch am hihum ch am wo i wuwhas? Kunt hemu ahni am wo m-angi matt has wo juh ihtha s-ta ehbithamakam ha'ichu. Kut pi hekith in huh wo i wuhsh. Ia ant wo wagt s-juhkam. Kutt am wo hiash k g ge hothai hema wo i melchuth k hekaj am wo ma'ish. Kut pi has e juh k wo wuhsh."

Kush hab kaij g Komkeh'ed, "Matt am jewed ch ed wo chum hiash. Kut gd huh wo takt k ia wo wuhshani k ab wo bak in wo gantad g e kai. Kut heg amjed gm huh wo mu'itha."

Kush hab kaij g Ban. "A' Kutp wud ha'ichu kai. Kunt hig wo nei. Shah'o mahs."

Kush hab kaij g Komkeh'ed, "Pt wo cham nei, t wo m-mumkich."

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Coyote said, "If it is dangerous, why do you put it under water? Don't you know that the water comes and goes and will bring it out? I'll tell you what we will do to this dangerous thing so that it will never come out. I'll dig a deep hole and we will bury it and roll a big rock to cover it, then it will not be able to come out."

But Turtle said, "If we bury it in the earth, it will sprout roots and come up and ripen and scatter it's seed. From there it will multiply."

Then Coyote said, "Oh, so it's some kind of seed. Let me see what it's like."

But Turtle said, "If you try to see it, it will make you sick."



Pi at wehoh wo ni-mumkich. Nap pi ni-mahch mani ani hab wud wa ep mahkai? K heg hekaj pi hekith ha'ichu ni-mumkichuth."

Kush am ul g Komkch'ed g e-nowi k ash na'as huh am al i jega.

Kush hab kaij g Ban, "Ki'agani' Ki'agani' Want wo si miajed nei Pi o mahs 'ajed." Bash kaij ch gm huh sha bahnimed Komkch'ed wui

Kush ga huh i ak hab ep kaij, "Thohwai! Nt haha wo si s-ap nei, kus haschu wud " Sn am wa neith. Kush wash chum kuhpi'o g e-nowi g Komkch'ed Kush we chojed am si shonhi g nowi. Kush wenog an e gantad g kaij mo hemu an s-hahshanig.

Neh, kush hab chu'yok ga huh meh ulnum g Ban k ash an memda ch hab ha a'agith, "Mant hi wa chum pi ha'i ui g kaij k washaba wash wehsko gantad ith thahm

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"It won't really make me sick. Don't you know that I am also a medicine man? That's why nothing ever makes me sick."

So Turtle held out his hand and just opened it a little bit.

Coyote said, "Wait, wait! I want to see it real close. It's not clear from here." When he said this, he crept up on Turtle.

When he got up to him he said, "There! Now we'll see what it is." And just as Turtle was opening his hand, he hit it from below, and the seed was scattered wherever there are saguaro growing now.

When Coyote had done this he ran back, telling everyone as he ran, "Even though I did not get the seed, I scattered it

jewed Kutp hems an wo wa wuhsh g hahshani k ab wo bai. Kumt an wo u'uth ch wo ko'ath."

Neh, kush ith hekaj mash ha'ichu ha wehhejed s-ap'e g hernakam ilitha Ban, msh g uwi mah. Kush s-kehgaj. Neh, sh ia i hohnt g Ban k ash hab kaj. "I'ajed ant hahawa pi wash chum hebai wo memdath Kumt hedai haschukaj wo s-ni-neitham k am wo i ni-gahgli Im ant wo kihk si'al wecho mani am heki huh aligal g jewed."

Neh, sh gm huh hih g Ban si'al wui g e-hohnig wehm. Kush heg hekaj mash wud ge wi'ikam ch ep ma'i ha'ichu neithchkahim ch mu'i e sho'igcauthanim keh ep wehsko s-mahch g jewed gd huh si i shohshon k amjed ch ia hugkam, neh, sh ith hekaj hab s-chu amichuth.



everywhere on this land. Maybe when the Saguaro comes up and ripens, you will gather it and eat it."

This is why Coyote is good for something for people. Then they gave him a wife who was beautiful, and Coyote married her, and said, "From now on, I will not just wander around. Whoever wants to see me for any reason will go over there looking for me. I will be living in the east where I have already spoken for land."

So Coyote went to the east with his wife. And because he was a survivor, and saw many things and suffered much and knew the earth everywhere from the beginning until now, he was a very wise person.

## **Mash g Ban Alithag pi Haschu Wehhejed S-ap'e**

### **Thash wash Himhutham**

Sh am huh wa'i he'es, sh hahia wash alithi. Sh wud al cheoj. Sh itha Ban chum hekith ha'ichu ahgith g e-alithag hab ahgch mash hekita wo ge'etha k wo s-chu amichuthiath hab masma mo g ohgaj ch wo s-melthagk ch wo s-chu me'adagk keh wud wo si cheojk ch wo s-mahchk g jewed gd huh i shohshon k amjed

Kush am sha al i ge'etha itha wiapo'oge'el. Kush pi ha'ichu wud hemajkam ch pi ha'ichu amichuthi ch pi wud sha'i mo'obdam keh ish wash m wa s-kehg wad wiapo'oge'el ch ep s-melthag.

Kush mu'i hemajkam gm hu a'ajed am thawath ch am jehjenigith g keh Ban en am kah g s-kehg ha'ichu

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## **Coyote's Son is Good for Nothing**

### **He's Just a Wanderer**

After awhile Coyote had a child. It was a boy, and Coyote always told his son things, so that when he grew up he would be as wise as he was, a fast runner, a killer, brave, and would know the earth from the beginning.

This boy grew up part way and was a handsome boy and fast but was not at all human, was not wise, and was not a hunter.

Many people came from all over and smoked with the old

ahgaj, ge heki huh hemajkam ha himthag. Kush g ha'ichu hugi am mahk nashpi kelit g Ban k pi. hahawa wipi'a.

Kush pi wehochuth g alithaj mash chum ha'ichu ahgith ch ish pi hekith am huh katham. Kush pi ha wehochuth g hemajkam mash ha'i am ha'ichu wo si has ah. Sh am i s-ohhothach g e-k.h itha wiapo'oge'el heg hekaj mash pi am huh ha'ichu sha'i ta hohho'ithama.

Sh hema tash, sh hab haha wash kaij, "Kush wa g jewed ge gi'ik chuhchpul Kunt hig wo oi s-mai g wehokam. Mu'i ap wa'i ha'ichu ni-ahgith. K mu'i ha'ichu s-ta ehbitham ahg g hemajkam, ia thaiwatheh. Kant hemuch im wo i himhim k wo nei g hejel ni-wuhpuikaj k wo s-mai matp haschu wud i wehokam keh haschu ep pi wud wehokam."

Sh hab chum kaij g ohgaj, "Map wud wash kiap

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Coyote and listened to his good words about the customs of the old timers. They gave him food, because he was old and no longer hunted.

But his son did not believe what he tried to tell him, and never listened to him. He didn't believe people when they would tell some strange things. This boy wanted to leave his home because there was nothing interesting there.

One day he suddenly said, "They say the earth has four corners. I am going to find out the truth. You have told me many things, and the people that come here have told me many things. Now I am going to see with my own eyes, and learn what's true and what isn't true."

His father said, "You are still just a child and don't under-



ali kch pi ha'ichu amichuth kch pi mahch g jewed ch pi mahch g hemajkam ha himthag kch am wo him k hebai wo jiwia ha kih am k am huh wash has huh wo chu'i. Kut am wo m-mea g hemajkam."

Sh eda hab em-ahg itha wiapo'oge'el mo hab wa masma ha'ichu s-amichuth mo g ohgaj Si am wa e a'agahim. Sh am habawa i thagito g keli g e-alithag

Kush gm hu hih, neh, k ash wa wehoh hab e juh mash hab kaj g ohgaj. Sh hebai wo jiwia o'othham ha kih am, sh ha hekaj wo si nawojt g o'othham heg hekaj mash g ohgaj jewed si shuhthkim s ka thag mash s chu amichuth. Sh wash pi mu'i wud wo tashk, kush am huh wash has wo chu'io'k heg hekaj si e elth k gm huh hasko ep wo med k gd huh hasko wo mel Kush ha hekaj ep wo si nawojt g o'othham Sh pi mu'i wud wo tashk, kush am huh wash ep has huh wo chu'i Sh heg hekaj g o'othham wo me'ahog k an wo i chum bebbheh

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stand anything, and don't know the land. You don't understand the people's customs, and you'll go to someone's house and do something or other, and the people will kill you."

But the boy thought he understood things as well as his father. They talked about it, then the old man let his son go.

He went and did just as his father had said. Wherever he came to someone's house, the people would befriend him because it was told all over the earth how wise his father was. But before many days, he would do something or other and shame himself and run off somewhere else. The people there would also befriend him. Before many days he would do something or other again. So

Kush eda hab s-melthag ch heg hekaj hi wa e thotho'i-biad.

Neh. bash masma an oimelhum ch jiwia. 'Sh pi ha'ichu sha'i mahch k ep pi hebai ha'ichu sha'i s-hoh-ho'ith k neith k ash jiwia, k hab kaijch. "Mant wehsko nei g jewed k mai g o'othham ha-himthag k ep neki huh ge'etha k ia'i s-ap'e mant wo hohnt."

Sh hab hi wa chum kaij g ohgaj. "Map wud wash kiap si wiapo'oge'el. K pi koi s-ap'e mapt wo hohnt."

Sh wash pi ab huh kaiha g e-ohg k ash hohnt. Sh eda hab s-kehg wud o'othham kch ep s-melthag kch ish ith hekaj chum si e haschuth Sh am i hohnt. K pi tash amjed, sh g bahij gm wash i e naggia mash heg heki huh am wash wo i si shel kehshachugath. Sh ep s-kohsk ch ep s-padma kch pi haschu wehhejed s-ap'e, hegai wa'i mash wo ha nealim. Kumsh hebai wo ha'ichu mah, sh am wo

the people would plan to kill him and try to get him. Yet he was fast and would save himself.

That's how he went about. He didn't know anything, and didn't like anything he saw. Finally he came back saying, "I have seen the land everywhere and have learned the people's customs and now it's right for me to get married."

His father tried to tell him, "You're still too young and it's not time for you to marry yet."

But he did not listen to his father and he got married. He was a handsome man, and fast and bragged about this. When he married it was not long before his tail was just hanging, which before he carried erect and proud. He was a sleepyhead and lazy and was good for nothing except to beg. When they gave him

wai g e-hohnig ch e-a'althag Sh am wo thatha k wo wehmt.

Sh mu'i s-ta edam has ahg g u'uwí. Sh am i ha kah g hohnigaj k ash hab kaj. "Maptp wo tateuath mant ia m-wehm wo kihk. pt wo wipi'a k wo ha'ichu me'a k hekaj wo ha gegos g e-a'althag. Kuptp pi ha'ichu wo ha gahgi g e-a'althag, kunt wo hih am ni-ohg wui heg hekaj mani pi tatchua manis chum hekith an ha kihki oitnch wo oimmedath ch g ha'ichu hugi wo gahgath. Mu'i o wa'i s-ta edam has ni-ahg g hemaikam "

Neh, bash kaj g uwí Sh hab kaj g Ban, "Am o wa s-ap'e. Si'alim ant wo wipi'am."

Sh am i mahsi. Sh gm huh wipi'am. Sh am i him k hab kaj, "Mo mu'i wud pithag g kuhshina Nt wash wo has huh thohththa g ha'icha ni mahchigkaj hegai mat haschu an huh wo i e mahsith ni-tahgio." bash kaj.

something. he would call his wife and children and they would come and help him.

The women spoke shamefully of him. His wife heard them and said, "If you want me to live here with you, you should hunt and kill something to feed your children. If you don't look for something for your children, I will go to my father, because I don't want to always be hanging around people's houses looking for food. Many people are speaking shamefully of me "

When she said this, Coyote said "That's alright. Tomorrow I'll go hunting."

In the morning he went hunting. As he started he said, "Chasing game is a lot of trouble. I will just do something with my powers to whatever appears before me."

**Mash Hema Bebbe g Kakaichu**

Sh am huh hebai kia him. Sh am haha wash g  
kakaichu wohpo'o. Kush hab kaitham ne'e.

*Yali kakaichu yuhinge,*

*Shahm ingi nielinoke?*

*Gamu wewesi nenehima.*

*Hema pi e memeko*

*Chum am ingi yungionga ni-elihuna.*

(Al kakaichu u'uhig, shahmt higi ni-elithok gm huh wehs  
nehnihim. Hema pi e mehko. Chum am higi hugiog  
ni-elith.)

Bash wo chei. Sh gm huh wo nehni g kakaichu.  
Sh hema pi wo ap thah. Sh am wo bek wo hug k am wo  
i ko'ito k gm huh ep wo i ha oi g ha'i k hebai wo ha  
chek k am ep wo ah g e-ne'i k am hema wo i ep bei.  
Kush hab e wuihim ch am , kohwoth k am sha'i e  
ulinihogithahum ch gm huh ep hih.

---

**He Catches Quail**

After he said this he was still going along somewhere when  
some quail ran out. He sang these words

*Little quail birds, what do you think of me?*

*Over there all fly away.*

*One does not go far.*

*I wish I could eat it.*

When he said this, the quail would fly away but one would  
not fly well. He would get it and eat it. When he had eaten, he  
would follow the quail again. He would sing his song again and  
get another one. When he had done this and was full, he rested  
awhile and went on again.

**Mash Hema Bebhe g Wopsho**

Sh am huh hebai kiap him. sh am haha wash g  
wopsho mahmad oioopo. Sh hab ep kaitham ne'e

*Wopsho mahmade wahshana wohpoh*

*Wopsho mahmade wahshana wohpoh*

*Hema ab ali jhs shon t ab si ali vuchiwua*

*k gam uh si gehsh k wuhsham*

*K amajede gam ali goikime.*

(Wopsho mahmad wahshan wohpo'o. Wopsho mahmad  
wahshan wahpo'o. Hema ab al jhs shon t ab si al  
huchwua k gm huh si gehsh k wuhsham k amjed gam al  
goikim)

Sh hekith am i kuhgit itha e-ne'i, sh hema itham  
al wopsho i gegshshe heg wa wepo matp e huchin k am  
i wahammig ch pi ap memda. Sh am bebhe g Ban ch  
huhuga. Sh am i gi'ik wopsho ha hugiog k gm nuh ep  
hih.

**He Catches Rats**

He was still going along somewhere when he came to where  
there were some baby rats wandering about. He sang these words

*Baby rats yonder are running,*

*Baby rats yonder are running,*

*One stumbles hard on a tree stump,*

*and falls and rises,*

*and goes slowly on from there limping*

When he finished this song of his one of the little rats would  
fall as though it had stumbled, and get up and not run right.  
Coyote would catch it and eat it. He ate four rats and went on

### **Mash g Mumuwal si Jehkaich g Ban**

Sh ab huh hebai tho'ag t ab chesh. Sh ab huh hebai ge chehog. Kush g mumuwal ab si ne'e. Sh am i nod g Ban k ab jiwia k gm huh koachk cheho ch ed ch hab kaij, "Shahm kaij? M amtp huh wash has huh ni-ahg."

Sh hab kaij g mumuwal, "Pi'a, Pi'a, Tatal Wach wash s-hehkig ch hab ne'e mapt jiwia k wo t-wehmt. Kutt wo mea g Mawith. Heg o ia jijiwhia ch ia koksho ch pi t-hiwgith machs wo ne'eth. Kuch hema an huh sha'al tattam chiniwoj an. K babgat ch si todk ch t-thagshud. Pt ab wo i wah, tatal k wo t-wehmt. Kutt wo mea g Mawith mat ia wo jiwia."

Sh am i s-ha wehoch g Ban k am wah.

Sh hab ep kaij, "Tatal, m att hema wo ah g t-ne'i.

---

### **The Bees Trick Coyote**

He then climbed up somewhere on a mountain. There was a cave and bees were singing there. Coyote turned and went and peeked in the cave and said, "What are you saying? Maybe you are talking about me."

The bees said, "No, no, Uncle. We are just singing because we are happy. You came and will help us kill the mountain lion. He comes here to sleep and doesn't let us sing. One of us just touches his whiskers a little and he becomes angry and growls and smashes us. Come in, Uncle, and help us, and we'll kill the mountain lion that comes."

Coyote believed them and went in.

They said, "Uncle, we will sing one of our songs. You help us and we'll dance. We'll be happy while we wait for the moun-





Sh keihin g Ban ch sikol medath ch nodgith ch pi ha'ichu neith ch pi mahch mas haschu has e junhim. Sh am wash i chum kuhgi g e-ne'i itham golik k ash gm huh ne'lopa. Kush chum alo ab si e kuh g cheho. Sh am wash si kekiwua g Ban k chum nei mamsh kuh. Sh pi has e juh k wo wuhsh. Kush hab kaij. "Ia ant wash wo thak. T hekith ia wo jiwia g Mawith,nt ab wo si ihm k wo ahgi mat haschu has e juh am ni-tahgio "

#### **Mash g Ban Iattogi g Mawith k e Tho'ibia**

Sh wa wehoh am i jiwia g Mawith k ash chum nei mash al chum ab jeg g cheho keh ish Ban ab koachk. Sh hab kaij g Mawith, "Mantp wo sha i m-wuhshath k wo m-mea. Bapt wo s-mahchk."

Sh ab hi wa chum ihm g Ban. Sh wash pi am huh



Coyote was dancing and running around in a circle getting dizzy, and didn't see anything so didn't know what was happening. These two just finished their song and rushed out. The cave was almost closed up and Coyote suddenly stopped, surprised to see that they had shut him in. He had no way to get out. He said, "I'll just sit here and when the mountain lion comes I will call him "Brother" and tell him what happened to me unawares

#### **Coyote Deceives Mountain Lion and Escapes**

When the mountain lion came he was surprised to see that there was just a small opening and that Coyote was peeking out. The lion said, "If I ever get you out I will kill you. You had better know that."

Coyote tried to call him "Brother" but the mountain lion

kaiham g Mawith ch ish heg wa'i me'a im huh s-gewkam  
ahgk. Kush ab si shonikkashahim ch ab sha'i ge'etla  
g jeg k ab i wuhshath g Ban.

Sh hab kay, "M o wa s-ap'e Wapt wo ni-mea. Ni wash hemako ha'ichu wo ah am m-wui Kapt haha wo ni-mea " Kush hab kay g Ban, "Mani ge hohng keh ep ge a'althag Pt hemuch ia wo ni-mea I pi hedai ha'icha wo ha gahgi. Pt al ha'as wo kia ni-thagito. Nt am wo ni-ho'ige'ithahu t-Si'he wai Ip hems wo wa s-ni-ho'ige'ith k wo wa hebai s-ap has juh g ni-hohng en ni-a'althag. Nt am wash wo i chum kuhgi. pt haha wo ni-mea."

Sh am i s-hohhoh g Mawith Sh hab kaij g Ban, "Am  
ant wo ni-ho'ige'i-hahu m am sha', wehbig Pt r'ajed  
am wo ni-kaihamath Nt hekita am nuh wo si g ku; pt  
am wo him k am wo ni-mea."

was not listening, just demanding his prey. He was pounding on the cave, and enlarged the hole a bit and finally brought Coyote out.

Coyote said, "That's alright. You are going to kill me. I'm just going to say one thing to you, then you can kill me." Then Coyote said, "I have a wife and children, and you are going to kill me so there will be no one to hunt for them. Leave me here a little while and I will pray to our elder brother. Maybe he will have pity on me and will do something good for my wife and children. When I'm finished you can kill me."

The mountain lion agreed and Coyote said, "I'm going to pray over there behind the brush. From here you can listen to me. When I whistle, you can come and kill me."

Sh imhab bij sha'i wehbig g Ban k ash am huh  
hebai g Shelik bek am huh hebai hiash eda hugkam sha'i  
wehbig k gm huh heb huh meh. Kush itha al Shelik am  
i gewko k am huh si shoak. Sh hab em-ahg g Mawith mo  
wud Ban ch am gikuj. Kush am med k gd huh meliwk  
chum nei. Sh wud wash Shelik.

Sh am i wuhshath g Mawith. Sh am hab i kaij g  
al Shelik, "Mat g Ban ia ni-hiashpk gm huh meh. Nt pi  
ap i wuhshani k hab shoak." Neh, sh am i thagito g  
Mawith k gm huh meh.



So he went behind the brush and caught a prairie dog and  
half buried it behind the brush, then ran away. The prairie dog  
got tired and cried loudly. The lion thought it was the Coyote  
whistling, so he went running and was surprised to see it was  
just a prairie dog.

The mountain lion dug him out and the prairie dog said,  
"Coyote buried me here and ran off and I couldn't get out so I  
cried." The mountain lion let him go and ran off.

**Mash g Chukugshuad Nahnko Ahg g Ban**

Kush eda tonom g Ban k ash gm huh meh wo'osha-ni wui. Sh am huh hebaige wo'og. Sh wash pi am huh shuhthagi. Kush am chum tha'ibij. Sh eda g Chukugshuad am hun wo'o jewed tahpani k ed ch ish am huh si ne'e.

Sh hab em-ahg g Ban, "Mat am huh wash has huh ni-ahg ch hab kaj. Nt am wo ne.th k gam wo si ki'ishud " Sh gd huh melwk am chum gahghun ch am wash i pi edgith k ash am i chum meh.

Sh am huh ep si ne'e g Chukugshuad ch ish hab ahg g Ban mash hab wa s-gaki ch am wash i s-hohatmagi wuhpui keh ash s-kulgiwagi bahu.

Sh gd huh wash nod g Ban k gahi ep him k ash am chum wagtahim ch am wash i pi edgitrok gm huh meh

---

**Cricket Ridicules Coyote**

Then Coyote got thirsty and ran over to the valley. There was a dry pond there and he was about to run past when he heard a cricket in a crack in the earth singing loudly.

Coyote thought, "He is talking about me. I am going to find him and chew him to bits." So he ran over there looking for him but didn't find him.

When he started to run again, Cricket sang again. He told Coyote that he was bony, hollow-eyed, and bony-tailed.

Coyote turned around and came back. He tried to dig him out but couldn't find him, so just ran off.





Sh am wo i kuhgi g e-ne'i k ash am wo si waliki g  
e-nowi k ash g bith an wo i ha wuhshatn.

Sh an neith g Ban ch am outhch hab e wua ch ish  
wash hi pi gd huh a'ahé g jewed.

Sh am si i komalka g shuhthagi Sh gam i hud g  
Kohkod k ash hab kaj. "Tata, heki atki hun huh g  
shuhthagi. Oi g i huduni."

Sh am i thah g Ban k gd huh chum chuthwua k  
gm huh i moht. Kush am hinhk ch am waitn g Kohkod  
mash am wo i wuhshath Sh am wash neith g Kohkod  
Sh chum alo muh. Sh am hahawa i wuhshath g Kohkod.

Sh hab kaj g Ban, "Mant heg heka hab chum alo  
wachum map alpi wash che'echew kakio K wa enum

---

*It will run shallow*

*It will run shallow.*

When he finished his song he would put his arm in the water  
and take out some mud.

When Coyote saw this he tried to do the same thing but he  
couldn't reach the earth.

The water was shallower so the crane went down and said,  
"Uncle, the water has already gone down. Come on down."

Coyote jumped and tried to land on all fours, but he just  
floated off. He yelled and called the crane to pull him out. The  
crane just watched him and he almost died. Then finally the crane  
pulled him out.

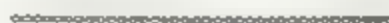
Coyote said, "I almost died. Because you have long legs,  
even though the water is deep, your legs reach the ground, so you

s-juhik g shuhthagí. kup eda wa a'ahe g jewed g e-kakio-  
kai K hekaj hab pi i m-momtto. Pt hemuch hi wa ni-  
-tho'ibia. K washaba pi ta machma. Kuptp hems hema  
tash hebai ha'ichukaj hab wo wa epai pi e nako Kunt  
am hab wo wa epai m-tho'ibia."

**Mash wud haha wash s-chu Ehskam g Ban**

Sh ihab i kaij g Ban, "Mant wo uhhum ham k wo  
nei. Gamai atp heki huh heb huh meh g ni-hohnig." Sh  
eda mu'i mamshath wa'i huhug mash am thagito g  
e-hohnig k am wipi'am.

Neh, sh gm huh uhhum hih, pi haschu chuhhug  
u'uk, k ash gd-huh jiwia e-kih am. Sh am wash i kikkia-  
dag. Kush inhas ep medath ch chum jekiam ch chum  
hewgiam ch chum na chu'ichk k ash pi hebai sha'i s-mai  
mas hebai hih g hohnigaj.



are not carried away Now you have saved me Who knows, per-  
haps some day you will need help and I will save you "

**Coyote Turns Thief**

Then Coyote said, "I'm going back home and see if my wife  
has already run away " Many months had gone by since he had  
left his wife and gone hunting.

He went home, not taking any meat. His house was deserted  
He ran back and forth looking for tracks, and sniffing and asking  
everyone but he didn' find out where his wife had gone

Kush am i gewko k bihugim k ep tonom k ash gm huh i chum chegitohi g e-himthag k ash hab kaij, "Moki ba'ich i s-ap'le mant wo muh hemu na Mu'i ani ni-sho'igchath. Neh, mani hebajed i s-chegito g ni himthag. K pi hebai sha'i ha'ichu s-ap e wua. Neh, hemuch g ni-hohnig ch ni-a'althag ep heb huh wohp. Nis has masma in hejel sho'ig wo gegsith."

Sh gm huh e ba'ich ha'ichu chum i chegitohi. Sh am wa'i mia mat am wo mun Sh pi nedai wo shoakath wehhejed. Sh pi an huh hedaig mat heg wo hiash. T g u'uhig wo ko'ito g chuhhugaj. Neh, bash masma ha'ichu chegito kch am wo'o

Sh haha wash gawul e juh g ha'ichu chegitoy. Sh hab kaij, "Pi ant wo muh hemu Am ant hemho nas ep wo chum ni-juh k wo nei Ntp hems hab masma wud wo wa thoakamk ch pi mu'i wo ni-sho'igchuthath Wahshan o wa'i mia s-o'othhamag ch s-chuhnugga K an



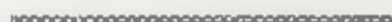
Finally he got tired and hungry and thirsty and he remembered his journeys and said, "It is better for me to die now. I have suffered many things. As far back as I can remember my journeys, nothing good ever happened. Now my wife and children have run away, and how could I just go on here all alone."

Then he thought ahead. It wouldn't be long before he died. No one would mourn for him. No one would bury him. The birds would eat his flesh. That's what he thought as he was lying there.

Then his thoughts changed. He said, "I'm not going to die now. I'll have to try again. Maybe in that way I'll stay alive and not suffer so much. There are a lot of people nearby and they

wa'i jumal nahingia. Kut am wo i s-chukk. Nt am wo  
him k am wo ha ehs."

Neh. k ash wa wehoh hab e juh k amjed wud haha  
wash s-chu ehskam ch chum hekith an wash himbith ch  
ha'ichu ha ehsith ch ko'ath ch pi hab masma mu'i e  
pihchuth mash heki huh wenog mash wud si s-ap  
o'othham ch pi mahch g ha'ichu ehsig.



have plenty of meat. It's just hanging low over there. When it gets  
dark, I'll go and steal some from them."

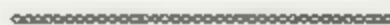
So that's what he did, and from then on he was just a  
thief and always went about stealing things and eating them. He  
didn't bother to work hard like he did when he was a good man  
and didn't know thievery.



o'othham ch pi hedai has kaij ch hab hi wash elith matp  
an huh wa hebai g ha'ichu hugi ehstokch ch heg hekaj  
wud thoakam. Sh pi hekith mehk oimed ch pi hekith g  
pi e-machgai wehm neok ch hab masma s-ap ehstokch  
g e-hahshaniga.

Neh, sh wenog an ha'ichug hegam mo wash chum  
hekith hihimhum an ha-kihki oithch, ha'ichu hugi gah-  
ghim, pi hebai s-ap kihthag ch pi hekith g ha'ichu hugi  
hemapath ch washaba wud thothakam heg hekaj mo  
wud wash s-chu nenealidkam.

Sh g Ban hab si chu'ig no pi wud ha-tatal g ha'ichu  
thoakam. Sh gd huh wash i si heki huh s-mai mo hekith  
e gegosith g hemajkam, k am si eda wojiwia k si s-wchom  
wo ha ihmath g a'al, u'uwu, ch chechoj, eda pi wehoh  
ha hajunimk, wash s-mahch mat has kaitham wo neo,  
mt wo gegos. T wo huh g e-nealig hab masma mat heki



they didn't say anything. They just thought he had some food  
hidden away which he lived on. He never wandered far and never  
talked with his acquaintances and in this way kept his saguaro  
well hidden.

At that time there were some who always wandered from  
home to home, looking for something to eat. They had no home  
of their own and never gathered food, but just lived on what they  
could beg.

Coyote was the worst because he was everyone's "Uncle"  
Long ago he had found out when people eat, and he would go at  
that time and name the relationship they were to him, the child-  
ren, the women, and the men. Yet he had no feeling of relation-  
ship at all to them. He just knew how to talk so they would feed

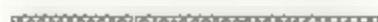


huh wa'i heb huh wua g si cdathag k wud wash huntha  
mat wo ha nealim.

Sh an ep ha'ichug hegam hemajkam mo ha'ichu  
s-ahgamk, s-chu neithamk, wo neneokath hab kaitham  
mo g wehokam hab ahg lth ash hekaj pi ha hiwgiith g  
kekelbad g u'uwu am jehniigitha ch ed

Chehegam ash hab si chu'ig. chum hekith s-a'agi  
ha kaiham g hemajkam ch wash wo chum ha'ichu kaioh  
k ha hekaj wo meh am e-nawoj wui k wo ahgiith k  
hemhowa ha'ichu ab wash wo i wehnath. K oi wa pi  
hedai s-neithamk. Hegai wa'i Ban wud nawojij Sh heg  
wehm chum hekith e iattogith.

Sh g Chehegam am wa ep s-a'agi hih hema chuhug  
k an chesh uhs t a i k gn huh e ehstokch ch amjed ha  
neith ch ha kah g e jehniigiththam, itham Komkeh'ed



him. He would eat what he begged like he had lost all sense of  
shame and it was his habit to beg

There were also those who like to gossip and were curious  
They would talk like they were really telling the truth That's why  
the men of that time wouldn't allow women in the meetings.

The little woodpecker was especially like that, always eaves-  
dropping on people and running and telling his friend what he had  
heard. And of course, he just had to add something to it. Yet no  
one wanted to see him Only Coyote was his friend. They were  
always telling each other lies.

One night Woodpecker snuck out and climbed a tree, keep-  
ing hidden. From there he saw Turtle and Bean Child and heard  
them having a discussion. They were discussing what a good for

ch Wihog Mad. Sh ith a'aga mo g Ban pi haschu wud wehhejedkam ch wud wash s-nealkam ch ep s-chu iattomk Bo kaij ch gm huh has am ahg. Sh ith ia kaiok meh g Chehegam k gahgim g e-nawoj, Ban. Sh g Komkch'ed ch Wihog Mad pi neith g Chehegam ch si s-wehom g ha'ichu e-chegitoi e ahgith.

Sh g Ban e kaiok bagat k hab kaij, "Pi at koi wad wo gi'ik tashk, nt wo s-mai, s haschu ko'a g Komkch'ed ch hab pi hekith wipi'a ch pi hekith e'esha hab masma mo g o'othham, eda wa chum hekith s-kohwog. Tp hems ha neal. Nt wo wa s-mai hemu " Bo kaitham s-bagam neok.

Sh wa wehoh am him k am huh e ehstokch Komkch'ed kih miabij ch amjed s-a'agi am neith g Komkch'ed. Sh oi wa pi hebai hih g Komkch'ed. T wash bihugim g Ban k thagito k e-nuhkutha, wa chum pi ha'ichu mahchok, k wash hih.



nothing Coyote was, just a begger and a liar. When they had said this they went on criticizing him. When Woodpecker heard this, he ran looking for his friend, Coyote. Turtle and Bean Child hadn't seen Woodpecker and were really telling each other their thoughts.

When Coyote heard what was being said, he was angry and said, "It won't even be four days until I find out what Turtle eats that he never has to hunt or plant like people, and yet he always eats well. Maybe he begs. I'm going to find out now." He spoke angrily.

Sure enough, he went and hid himself near Turtle's house. He watched Turtle, and as might be expected, Turtle did not go anywhere. When Coyote got hungry, he left, even though he had

Sh ia jijiwhia wehs tash ab ch heba am s-a'agi  
 hihhim ch am wo koachk kihjeg t am. Sh am wo  
 wo'okath g Komkch'ed ch wo ne'eth. Sh pi hekith  
 s-amichuth g Ban mas haschu ahgch ne'e itha s-pad-  
 makam. T hab wo kaitham ne'ichuthath g hahshani:

*M ant hemuch bak ia-kehk.*

*Mu'i u'uhug mu'i kuhu ch ia ni-i'ajith.*

*Mu'i nahnko kaij*

*Mu'i u'uhug mu'i kuhu ch ia ni-i'ajith.*

Neh, bash kaitham wo ne'eth g Komkch'ed g  
 e-hahshaniga wehhejed. K ith hekaj s-kehg wuhshani ch  
 s-kehg babhe wehs ahith ab. Sh nen'e g Komkch'ed  
 wenog mat ab wo i wuhsh, ab wo i heo, ab wo i hikugt  
 ch wenog mat ab wo i bai Neh, sh itha hemako hah-  
 shani ch e-mahmadsig mamka g Komkch'ed g s-ap  
 kihthag wehs ahith ab.

learned nothing.

He went every day. Sometimes he would sneak up and peek  
 in at the door. Turtle would be lying there singing. Coyote never  
 understood why the lazy fellow was singing. He would sing like  
 this for the saguaro:

*I've ripened and am standing here.*

*Many birds sing many songs and swarm over me.*

*They say many different things.*

*Many birds sing many songs and swarm over me.*

You see, that's how Turtle would sing for his saguaro. That's  
 why the fruit formed and ripened well every year. Turtle sang  
 when it budded, when it blossomed, when the fruit formed, and  
 when it ripened. So this one saguaro and its branches gave Turtle  
 a good living all year.

Hema tash am wa ep hih g Ban k gn huh oimed ge shuhthagi bahsho kch amjed neith g Komkch'ed. K am hudunihim tho'ag t amjed, ge chew uhs u'a ch hema e-nowi ab ha'ichu shahku'a.

Tsh am i namki g Ban k ga huh wash kiap mehk himath ch hab kakithach, "Shah'o wud ahga hegai uhs?"

"Tho ni-ku'ibad," bo epai kakithach g Komkch'ed.

Eda pi hedai ha ku'ibad. K hekaj hab pi amichuth g Ban mas haschu hab wud ku'ibad.

Sh hab hahawa kaij g Komkch'ed, "Nap pi mahch mani ahni shopolk ch pi hekith ha a'ahe g s-kehg wihog ch heg wa'i ha ko'a em-ohhotha mamki an gantan jewedo ch hemu ith hab juh k hekaj wo i ha nonndath g kui k hahawa g si s-kehg wihog wo ko'ath." Bo kaij g Komkch'ed, wash s-ehstokch g e-hahshaniga.



One day Coyote came again and was wandering around by the ocean. He saw Turtle coming down from the mountain, carrying a long stick with something in the palm of his hand.

Coyote started out to meet him. While he was still a long way from him he kept saying, "What is that stick for?"

"It's my harvest stick," Turtle kept answering.

At that time no one had a harvest stick, so Coyote didn't understand what it was.

Then Turtle said, "Don't you know I'm short and can never reach the good mesquite beans. I just eat what you all throw out and scatter on the ground. Now I've made this so I can bend the mesquite down and eat good beans." As Turtle said this he kept his saguaro seed hidden.

K hab hahawa ep kai, g Ban, "Heg haschu wud map an shahku'a?"

"Do wash ge ha'ichu ch s-ta ehbithama ha wenhejed g o'othham. Nt hemu im wo him k gd huh wo hiash ge shahthagi wecho. T hab pi hekith in nuh wo wuhsh ith ab jewed."

K hab ep si s-ap kaij g Ban, "Kus wa chum s-ta ehbithama. pt haschu ahg k am wo hiash? Nap pi mahch mo g shahthagi ab hihhim ch am wo i wuhas? Nt hemu wo m-ahgi matt has wo nuh itha s-ta ehbitham ha'ichu t pi hekith im huh wo wuhsh. Ia ant wo wagt s-juhkam Tt am wo hiash k g ge hothai wo i melchuth k hekaj ia wo ma'ish. T pi has e juh k ia wo wuhsh "

K nab kaij g Komkeh'ed, "Chum achs hems wa s-juhkam wo hiash, t gd huh wo tatkt k ia wo wuhshan k ab wo bak ia wo gantad g e-kai. T ith amjed wo mu'itha."

Then Coyote said, "What's that in your hand?"

"It's just something strange that's dangerous for people. I'm going to go and bury it in the ocean, so it will never come up on the land."

Coyote answered very nicely, "If it's supposed to be dangerous, why are you going to bury it there? Don't you know that the water coming up will bring it out? I'll tell you now what we'll do to this dangerous thing so it will never come out. I'll dig a deep hole here. We'll bury it and roll a big rock here to cover it. It won't be able to come out."

Turtle said, "Even if we bury it very deep, it will take root and come up and ripen and scatter its seed. From here it will multiply."

Sh hab kaij g Ban, "A! Tp wud ha'ichu kai? Nt hig wo nei. Shah'o mahs?" Bo kaij ch gm huh wahm kehkhim.

Sh hab kaij g Komkch'ed, "Pt wo sha nei, t wo m-mumkich."

"Pi'a! Pi'a! Nap pi mahch mani ahni hab wud wa ep si mahkai Hekaj hab pi hekith ha'ichu ni-mumki-chuth." Bo kaij g Ban ch wahm kehkhim.

Sh am i ul g e-nowi g Komkch'ed, ha'as huh am al kuhpio.

K nab kaij g Ban, "Ki'agani! Ki'agani! Nt wo si miajed nei " Bo kaij ch gn huh wahm kehkhim k ga huh si i miabi g Komkch'ed k hab ep kaij, "Thohwai! Nt haha wo si s-ap nei."

Sh wa chum kuhpio g e-nowi g Komkch'ed, sh

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Then Coyote said, "Ha' Is it some kind of seed? Let me see What's it like?" As he said this he kept inching forward

Turtle said, "If you see it, it will make you sick "

"No' No' Don't you know I'm also a great medicine man? That's why nothing ever makes me sick." As he said this he kept inching forward

Turtle held out his hand, opening it just a little.

Coyote said, "Wait! Wait! I must see it close up." As he said this he still kept inching forward When he got real close to Turtle he said, "There! Now I'll see it real well."

As soon as Turtle opened his hand, Coyote struck it hard



wechojed am si shonihi g Komkch'ed nowi. Neh, sh wenog an gantad g kaij m an s-hahshanig hemuch. Hab chu'yok gm huh med k i gahgi g Wihog Mad k wo namkith heg hekaj mo s-ko'okam has ahg

Sh eda s-amichuth g Wihog Mad mat wo jiwia g Ban Sh e'esto g e-bahbhama. K an wash s-masma i shon g kihj Pi an huh ha'ichu mat am wo chstorsk g ha'ichu hugi. Sh am wash thaha g Wihog Mad ch nenida g e-tatal mat wo jiwia k wo nei g e-chu'ichig k ia wo s-mai, s hedai wehoh wud si mahkai. Wihog Mad ash am wa s-chegito mat wo si ehkaich g e-nawoi wehhejed. Sh e nahtokch, hoagad chekch ch gn huh ha'aged g chehpithkud ep wohthch.

T eda jiwia g Ban k hab kaij. "Chum ant wipi'amed k washaba pi ha'ichu mea Nap pi mahch mat hekith

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from beneath. So, right then, he scattered the seed wherever there's lots of saguaro now. When he had done this, he ran off looking for Bean Child to pay him back for the distressing things he had said about him.

Right then Bean Child understood that Coyote was going to come. He hid his supplies. All that was visible was the foundation of his house. There was no place there where food could be hidden. Bean Child was just sitting there waiting for his uncle to come and discover his fate, and to learn who was a great medicine man. Bean Child remembered that he must get even with him for the sake of his friend. So he was ready, with a basket set up on one side and a pestle on the other side.

Then Coyote came and said, "I tried to go hunting, but killed nothing. Don't you know that when a man gets old he can

wo kelit g o'othham k pi hahawa ap hab wo juh hegai  
mo 's-mahch heki huh. S-hohtam wo bihugim k wo  
chegito g e-hajuni mo wud wihpiop ch s-e mamche wehs  
ha'ichu k ab."

Sh hab kaij g Wihog Mad, "Hah! Tatal' Pi atki  
m-abam. Edapk at i huhug g ni-bahbhiama m an wash i  
shon g ni-kih. Pt wo thahiwua k wo ni-nei. Tp hems wo  
wa s-ap e juh g ni-mahchig Nt wo wa m-gegos."

Bat che'io k gam thahiwua k am shonwuich g e-ne'i

*Ahni hi wa chum chumaj, wihog s-u'ithag.*

*Jehgakaj ant wo gegos mat hedai ia wo ni-nei.*

Kutsh am i kuhgithok g e-ne'i k ab e-koa ab si e  
shonihi g chehpithkudkaj. T wash pi ha'ichu has e jah.

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no longer do what he knew how to do before. Soon he gets  
hungry and remembers his relatives who are young men and skilled  
at everything."

Bean Child said "Ha! Uncle! You're out of luck. Just now  
my supplies ran out. There's just the bare foundation of my  
house. Sit down and watch me. Maybe my powers will work and  
I'll be able to feed you."

When he had said this, he sat right down and started his  
song

*Even though I'm so small,*

*I can gather mesquite beans.*

*With the pod meal I will feed*

*Anyone who comes to see me*

When he had finished this song of his, he hit himself hard  
on the forehead with the pestle, but nothing happened. He sang

T am ep ah g e-ne'i k am heg wa oithk hab ep e juh. T wash pi ha'ichu has e juh. Hab e wuuhim ch ahij g gi'ik k ab e-koa ab si e shonih. Sh g jehg hahaisig am e rawua hoa ch ed. T g shuhthagi am to'a k si i widwua k mah g e-tatal.

T ith hekaj si s-kohwoth g Ban k nab kaij, "T wo gi'ik i si'a. pt am epai wo ni-nei. Nt hab epai wo juh ha'ichu k wo m-gegos."

Neh, sh i'ajed ha kuint g tash g Wihog Mad k ahij g gi'ik k gm hah him k chehgimed g e-tatal k gd huh jiwia.

K am thaha g Ban ch gad enekch g hoa ch gn huh ha'ajed g chehpithkud ep wobthch. T iwia g Wihog Mad K hab kaj g Ban, "Hah' Ni-ma'i. pi atki m-abam Edapk at i huhug g ni-bal bhiama m an wash s-mahs g shonaj g kih. Pt wash hi wo wa thahiwua k wo ni-nenida.

his song again and did the same thing to himself, but nothing happened. When he had done it the fourth time, and hit himself hard on the forehead again, pieces of bean pod poured out into the basket. He poured in some water and stirred it hard and gave it to his uncle.

Coyote got very full on this and said, "In the fourth morning, you come and see me. I'll do something to feed you."

So, Bean Child counted the days and on the fourth he left to visit his uncle.

When he arrived Coyote was sitting there with a basket placed on one side and a pestle on the other. Coyote said, "Ha! Nephew! You're out of luck. Just now my supplies ran out. There's just the bare foundation of my house showing. But just

Nt am hab wo chum juh g ha'ichu ni-mahchig. Tp hems wo wa s-ap'et. Pt wo wa e gegos."

Bat che'tok i wuhshani k gd huh bei g hoa s-apko-jed k gn huh ha'agjed g chehpithkud ep bek am ah ihtha ne'i:

*Ahm lu wa chum chumaj, wihog s-u'ithag*  
*Jehgak ant wo gegos mat hedat ia wo ni-nei.*

Sh am i kuhgithok ab e koa ab si e shonih g chehpithkudkaj T wash pi ha'ichu has e juh. T ep nei.

K wa chum s-mahch g Wihog Mad mat pi wehoh s-ap wo jehgt g Ban. T wash hab wo wa namkith g Ban wehhejed g e-nawoj k hab ahg g Ban. "Hah! Tatal, pi at ap hab wo e juh g jehg nap pi ab wash tattam. Si g

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sit down here and wait for me. I'll try to use my powers. Maybe they will work and you will eat."

When he had said this, he arose and took the basket on the right and the pestle on the other side and sang this song:

*Even though I'm so small,*  
*I can gather mesquite beans.*  
*With the pod meal I will feed*  
*Anyone who comes to see me.*

When he had finished, he struck himself hard on the forehead with the pestle, but nothing happened. He sang again:

Ben Child knew Coyote couldn't really make mesquite flour, but he wanted to pay Coyote back for his friend, so he told Coyote, "Ha! Uncle! No bean pod meal can be made that way. You're just tapping yourself. Really hit yourself with all your might, and what you want will happen. Then I won't be

e gewkath k si s-wehom e shonihin. I hab wo e juh g m-tatchui. Nt pi wo bihugim ia m-kih am."

Sh wa wehoh am i amhugi k si e gewkath k si s-wehom e shonih. Sh e me'a k am kahch.

K washaba s-mahch g Wihog Mad mat has wo juh. t ep wo e chegito g Ban Kush ia'i s-ap ahg k am him k am kihch g Ban. Sh am wui i thahiwua k hab kaitham nei:

*Mual Mual Nant ahm hab m-thohththa Pi'a  
Hema ash hab wud t-thahm keli.  
Heg ga huhjed i gehsh k heg hub m-thohththa*

Sh am i kuhgi g e-ne'i ch am thahm si i ihbheiwup hab masma mo g mahkat Am i amhugi T ep e chegito g Ban.

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hungry at your house."

So he finished the fourth song, and hit himself with all his might. In fact he killed himself and was lying there dead.

But Bean Child knew what to do to make Coyote come back to life. When he accomplished his purpose he went and drew a house around Coyote to hold the power. Then he sat facing him and sang like this:

*Spin! Spin! Did I do this to you? No!  
One, they say, is an old man above us  
He fell from way up there and did it to you*

Then he finished his song and breathed on him like a medicine man. When he sang the fourth time, Coyote came back to life again.

**Mash g Ban chum Junisithk g Chuk Wamad**

Sh hab wa chu'i na'ana.

Sh am huh hebai g Chuk Wamad hema kih. Sh am  
haha wash g Ban jiwia kihj am. Sh am e jehnigithahim.

Sh am i e ai mash wo ha'ichu huh. Sh ha'as i  
nahthch g Wamad. Sh am i chuh g nahthaj. Sh am sha'i  
golshan k am eda thahiwua k ash hab ahg g e-oksga mash  
am wo i hiash.

Sh am him k am hebai i cheka. Sh ga huh hab haha  
wash i wuhsh g Chuk Wamad Sh am i jiwia k ash hab  
ahg g e-oksga, "Pt wa am ha'ichu i chuama "

Sh am hih g oksgaj k im huh hab sha'i nua g matai.  
Sh am ge hahl thaha. Sh am i si s-i'owim e gegos hekaj.

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**Coyote Imitates Black Snake**

They say this happened long ago.

There was a black snake living somewhere. Once Coyote  
came to his house, and they were visiting.

Then it came time to eat. Black Snake had a good sized fire  
going. When his fire died down he scratched it away, sat on it, and  
told his wife to cover him up.

Some time passed and Black Snake suddenly came out. He  
went over and told his wife, "You have something roasted there."

So his wife went over and scraped the ashes away, and there  
was a squash. They had a very delicious meal of it and Coyote



Sh gm huh hih g Ban, si s-kohwothk

Sh am him k hebat i cheka. Sh am epai j wia g Chuk Wamad kihj am g Ban Sh am epai i s-gegositham. Sh epai ha'as i nahth k am eda si sikolm wo'iwua mash am i chuhthagi k ash hab ahg g e-oksga mash am wo i ma'ish.

Sh gm huh wash i si he'es Sh hab kaij g Chuk Wamad, chum nenidachkahumeh g Ban. "Mat wa am ha'ichu i chuama."

Sh am huh g Ban oksga k am chum i ma'ishpio g e-chuama Sh am wo'o g sho'igkam ch ash heki huh ab wash i gewka.

Sh am wa'i at hoabdag

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went away well filled.

Some time passed and Black Snake went to Coyote's house. Again they wanted to eat. Coyote made a good sized fire and curled up in it where there were coals and told his wife to cover him up.

A long time passed as Black Snake was waiting for Coyote. Then he said, "There's something roasted there."

Coyote's wife went over and uncovered her roast. There the poor thing lay, already stiff.

That's the end of the story.

**Mash g Ban chum Junisithk g Uwpio**

Sh hab wa chu'i na'ana.

Sh am huh hebai g Ban med. Kush g Uwpio am  
haha wash hema oimmed kch g chuhhug hehelig.

Sh am jiwia g Ban wui k ash hab kaij, "Ni-shehpjij,  
bahpt ui g chuhhug?"

Sh hab kaij g Uwpio, "Heki ant huh kiht k am i  
nahto k an thahm i kekiwua k amjed amog ch hab kaij  
mat ia ni-kih am wo si ge'le e jehnigi. Kut mu'i hemajkam  
ia e hemapath k am e ba'iha ni-kih ed. T am neneo g si  
ha'ichu s-a'amichuththam.

K am hu'i hebai, ni hab kaij, "Nt hi wo sha i  
wuhshani k wo sha i ni-ohshad " Neh, nt am wuhshani

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**Coyote Imitates Skunk**

They say this happened long ago.

Coyote was running along somewhere when suddenly there  
was a skunk going about hanging up meat to dry

Coyote came to him and said, "Where did you get the meat,  
my little brother?"

Skunk said, "A while ago I built a house. When I finished,  
I stood on top of it and announced that there would be a big  
meeting at my house. Many people came and crowded into my  
house. And the wise men spoke.

"After a while I said, 'I'm going out to stretch a bit.' So I  
went out and stood in the doorway, stooped over a bit and spray-

k ab i kekiwua kihjeg t ab k sha i ni-jumalkath k ab si  
ha uiwi T gm wash komal i gei g hemajkam. Nt am  
hahawa i ni-ulin k ha e'elkon k inhab ha hehelig g  
chuhhug."

Sh am i ha'ichu amich g Ban k ash hab kaij, "Pegih.  
nt wo meh."

Sh am i meh g Ban k ash am huh hebai hema kiht  
k ash am i nahto k ash an thalm i kekiwua k amog ch  
hab kaij, "Ni-hajuni, mehk jewed thalm ani memelhim  
ch nahnko ha'ichu kah. Kunt ia wo i e hemapath k  
wo kah."

Sh am sha'i he'es, kush a'aijed sha'i e hemapai g  
o'othham k ash am e ba'iha kihj ed Sh am neneo g  
ha'ichu s-a'amichuththam.

Kush am huh wa'i he'es, sh hab kaij g Ban, "Nt hi  
wo i wuhshan k wo sha i ni-ohshad." Sh am him k ab  
i kekiwua kihjeg t ab k ash sha i e jamalkath k am chum

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ed them with odor The people just fell flat Then I got busy and  
skinned them and am hanging the meat up to dry "

When Coyote got the idea, he said, "Well, I'm going to run  
on."

Coyote left and built himself a house. When he finished, he  
stood on top of it and announced, "My relatives, I've been travel-  
ling all over, hearing different things Come and hear about it "

So the people came from all around and crowded into his  
house. And the wise men spoke.

After a while, Coyote said, "I'm going out to stretch a bit."  
So he went and stood in the doorway He stooped over and tried

si e uiw k ash an chum i ha nei g hemajkam. Sh gm huh  
a'ai sha ne'iopa.

Sh hema ab si kihjeg t ab thak ch ash heg hi wa  
sha al s-e chuhugi nash pi kohsh k tha'iwush. Sh heg  
gam keichkwua g Ban.

Sh am ba'ich i mahsi. Sh gad hab oimmed g Ban  
ch gn huh hab i hehelig g si hemako e-me'a. Sh gn huh  
hab him g uwpio k ch si ash.

Am o wa'i at hoabdag.

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to spray the people with odor, and then watched them. They ran  
off in all directions.

One was sitting right in the doorway. He was stunned be-  
cause he was asleep. He rushed out and Coyote kicked him and  
knocked him out.

At dawn, Coyote was walking around hanging meat from his  
one little victim. Skunk went by and laughed at him.

That's the end of the story.

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**Mash g Kakaichu si Jehkaich g Ban**

Sh hab wa chu'i na'ana.

Sh am huh hebai g Ban i wo'iwua k kol. Sh am haha wash g Kakaichu ge thatha k as i am i nei mash si kohsh g Ban Sh hab i e ah mash hgi wo si jehkaich g Ban. Sh am si hukuch g a'atapada k ash am i wuwhas g ataj gihgi k ash an uhbum si shoh. g hohothai am ba'ihamk. Sh amjed am nehni k ash am huh hebai i thadhawua k gag'e g gihgi.

Sh am i neh g Ban k am i wamig k i wuhshani k kah mash am eda ha'ichu kolig. ch pi mahch mo wud wash hohothai ch am kolig. ash herel hab kaj. "Matp wud ni-hohothaiga ch am kolig."

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**Quail  
Tricks Coyote**

They say this happened long ago.

Coyote lay down somewhere and went to sleep. Suddenly some quail came along and saw Coyote there. They decided to play a mean trick on him. They cut his rump open and took out his tail fat and sewed him back up, stuffing in rocks instead. After that they flew off and landed somewhere and were roasting the fat.

When Coyote woke up and started out he heard something rattling on himself. Not knowing it was the rocks, he said, "It must be my medicine charms rattling."

Sh am him k am hewegi g ha-ga'i k am ha cheh g Kakaichu mash am thadhak ch si s-i'owim ko'a g gihgi. "Ni-sheshepij, ab g wo i ha ni-mahki g e-ga'i," bash kaij g Ban. Sh am i ha mah. Sh hugiok hab kaij, "Bahmt bei ihtha chuhhug. K sha'i s-i'owi."

Sh hab kaij g Kakaichu, "Wahshaj tho'ag wehbig o g hoha e gagda ch am e beh."

Sh hab chei g Ban, "Pegih, nt wo med k ha bei." Sh am med k am hu'i cheka.

Sh si hihnk g Kakaichu keh hab kaij, "Ban t-wehm-kal hejel e-at gihgi hugiog k hahawa meh."

Sh ha karok g Ban k am i nen k hab kaij, "Shahm ni-ahg, ni-sheshepij?"

Sh hab kaij g Kakaichu, "Wahshaj tho'ag wehbig

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When he went on he smelled the fat roasting and found the quail sitting there enjoying the fat "My little brothers, give me some of your roast," Coyote said So they gave him some. When he had eaten it he said, "Where did you get this meat? It's so delicious!"

The quail said, "Way over behind the mountain, baskets are traded for it."

Coyote said, "Well then, I'll run and get some." So he ran a little way

The quail shouted, saying, "Coyote, our totem, ate his own tail fat and then ran."

When Coyote heard them he looked around and said, "What are you telling me, my younger brothers?"

The quail said, "Way over behind the mountain baskets are



o g hoha e gagda ch am e beh."

Sh am hi wa ep chum i meh g Ban. Sh hab ep kaj g Kakaichu, "Ban t-wehmkal hejel e-at gihgi hugiog k hahawa meh."

Sh eda g Tohibi an medath ch ash ha kah g Kakaichu mash has kaj. Sh am i s-ho'ige'el g Ban k ash hab kaj, "Ni-sihs, bo kaj g si pad hahawa'ichu, Ban t-wehmkal hejel e-at gihgi hugiog k hahawa meh."

Sh hab kaj g Ban, "Ih nt wo si em-jehkaich, am i em-oithk."

Sh gm huh si nehni g Kakaichu k ash am huh hebai wag ch ed wahp k ash gm huh si juhko g ho'i am thai, hobinodk g e-a'ankaj.

Sh am i mel g Ban k ash am i ha goishan k am chum bei g wehpegkam, ash hab kaj, "Nap ahpi hab ni-ahg?"

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traded for it."

Coyote started off again. The quail again said, "Coyote, our totem, ate his own tail fat and then ran."

Just then a cottontail rabbit was running by and heard what the quail said. He was sorry for Coyote so he said "My older brother, the awful things are saying, "Coyote, our totem ate his own tail fat and then ran."

Coyote said, "Well! I'm coming after you to get even with you."

The quail flew off and went into a hole. Below them, they put a cactus they had wrapped with their feathers.

When Coyote got there, he dug in and got the first one,

Sh hab kaij hegai wehpegkam. "Pi'a, juhko thakam o hab m-ahg."

Sh am i thagito k am hahawa ha'i ep i ha wuwahas wag ch ed k ab ep ha kakke, "Nap ahpi hab ni-ahg?"

Sh wehsijj hab kaij, "Pi'a, juhko thakam o hab m-ahg."

Sh gm huh ai hegai mash gm huh si juhko thaha, ash hab ep kaij? "Nap ahpi hab ni-ahg?" Kush pi sha'i hudawog. Sh hab kaij g Ban, "Ahpi apki hab kaij, hab pi has kaij. Kunt hemuch wo si m-jehkaich," ash oi wa ab chum si ki'ishud k wash e ho'ish nash pi wud hegai ho'i mat wehpeg am thai g kakaichu.

Am o wa'i at hoabdag.



saying, "Did you say that about me?"

The first one said, "No, the one below said that about you."

He let that one go and got out the others and asked them, one by one, "Did you say that about me?"

They all said, "No, the one below said that about you."

He got to the last one and said, "Did you say that about me?" But it didn't pay any attention, so Coyote said, "You're evidently the one that said it since you don't answer my question. Now I'm going to give you what's coming to you." With that he stuck his teeth into it, but just stuck himself because it was that cactus.

That's the end of the story.

**Mash g Tohbi si Jehkaich g Ban**

Sh hab e juh na'ana.

Kush am huh hebai g Tohbi thaha Kush am haha wash g Ban jiwia Kush g Tohbi ga huh ha hekaj thagsh g waw.

Kush hab kaj g Ban, "Nt wo m-huh ahpi Tohbi "

Kush hab kaj g Tohbi, "Si g s ni ho'ige'ith k pi am huh ni-huhgi heg hekaj mat wo i gei g waw k wo t-gewish k wo t-koktha " Kush hab hahawa kan g Tohbi, "Ia apt hig wo thagsh itha waw Kunt wo med k wo hema bei g cheosipa gm hah tho'ag wehbig."

Kutsh am i s-wenoch g Ban, atsh ab thagsh g waw. Kutsh gm huh meh g Tohbi. Kush an i chum nenidahim g Ban g Tohbi, atsh hab hahawa i em ah g Ban matsh

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**Cottontail Tricks Coyote**

They say this happened long ago.

Somewhere, Cottontail was sitting. Suddenly Coyote came and immediately Cottontail went over and leaned against the big cliff.

Coyote said, "I'm going to eat you, Cottontail "

Cottontail said, "Have mercy on me and don't eat me, because the cliff is going to fall and crush us and kill us." Cottontail went on to say, "How about you leaning here on this cliff, and I'll run and get a prop over behind the mountain "

Coyote believed him and leaned against the cliff, and Cottontail ran off. Coyote was waiting there for Cottontail. Then he

hig wo thagito g waw k wo si meh. Kutsh am i thagito g waw k si i meh. Kutsh oi wa pi i gei g waw. Kutsh si bagat g Ban k hab kaj, "Mant wo i oi g Tohbi, hebai ep wo sha ai, k haha wo huh."

Kutsh am i oith k am huh hebai i ai mash ep thaha g Tohbi, ash hab kaj, "Nt haha wo m-huh napt pi ni-iattogi."

Kush hab ep kaj g Tohbi, "Si g s-ni-ho'ige'ith k pi am ni-huhgi. Kunt am wo i m-wanim matsh am huh hebai g chuhug wo e huh. Kush hema e tatchua g pako'ola. Kupt ahpi am wud wo pako'olak."

Tsh am i s-hohhoi g Ban. Kush hab kaj g Tohbi, "Mant gm huh hebai ab wo si ha bibithsh g m-wuhpui Pt washaba hekith wo i kah g kukuitas mat wo si kokp, pt am haha wo i si e pako'olachath k am ep wo si hihinnakath."



thought he would try letting go of the cliff and really run. So he let go and really ran. But the cliff didn't fall after all. Then Coyote really got mad. He said, "I'm going to follow Cottontail. When I catch up with him again I'll eat him."

So he followed him and sometime later he got to where Cottontail was sitting again. He said, "Now I'm going to eat you because you lied to me."

Cottontail again said, "Have mercy on me and don't eat me. I'll lead you to where there'll be meat to eat. But a jig dancer is needed, and you will be it."

Coyote agreed so Cottontail said, "Somewhere over there I'll plaster your eyes shut. But when you hear firecrackers popping then you are to really dance and shout."

Kutsh am i ep s hohhoi g Ban Kutsh am haam s  
am huh hebai thatha mash am ge s-wahpkag Kutsh ab  
si bibithsh g Tohbi g wuhpuj g Ban g astabikai Kutsh  
ab hahawa mehi g Tohbi g wahpk

Kutsh am i mei g wahpk ash si kokpk Kasa si e  
pako'olachuth g Ban ch as i am ep si i hinnak Kutsh  
eda i tonin hahawa Kash hap em-ahg i Ban mat wash  
tonith heg heka mo e pako'olachuth Kutsh eda an g  
mehi, oi wa am i mei g Ban.

*Amai i at hoabdag*

~~~~~

Coyote again agreed to it. So they went and came to a place  
where there was a cane patch. Cottontail plastered Coyote's eyes  
with pitch. Then Cottontail set fire to the cane.

The cane burned and popped loudly. Coyote danced and  
shouted for all he was worth. Then it got hot but Coyote thought  
it was just hot for him because he was dancing. Then the fire  
reached him, and burned him up.

That's the end of the story.





## **Ha'ichu A'aga**

### **ab Amjed g Ha'i Ehp Ha'ichu Thothakam**

**Mash Has wo e Juh g S-woikimakam**

Komkch'ed ash wehs nemajkam ha ba'ich wud si mahkat heki hun. Sh ab wud kihkam m ab hemu wud Komkch'ed Wahiaga. Sh s-woikima ch tash oitham e woikimhun ch ith hekat s-karthag wehsko jewed ab.

Sh hebn wa wehoh ha'ichu si has wua sh ith kaithgim gn huh at g t-thahm kahchim. Sh eda anai g hemajkam wehoh s-mahch ha'ichu t-ba'ich.

Sh an wud kihkam g Tokithhud ch am i s-ko'okoth mo g Komkch'ed cham hekith s-woikim neok. T hab

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## **Other Animal Stories**

### **What Happens to a Braggart**

It is said that Turtle used to be a more powerful medicine man than any other person. He lived at what is now called Turtle's Well. He was a braggart who bragged all day long so he was heard of all over the earth.

When he really did something wonderful, the reports of it would be so loud they would reach the sky. Yet the people up there really know a lot more than we do.

Spider lives up there, and he was offended that Turtle always talked boastfully. He said he would go and challenge Turtle

chei mat wo i him k wo pi'ich g Komkch'ed k wo gehg  
 hemhowa Tp hems heg hekaj wo si e elith k pi thahm  
 ep wo s-workim neokath. Bo kaj ch wijnat ch keihomin  
 ch am i nahto g wijna k ab e-kih ab wulsh k ith ab i  
 hudun k ia jiwia Komkch'ed kih am.

Sh g Komkch'ed pi amichuth mo has masma pi  
 ap ha'ichu chegito g Tokithhud ch si s-ap e taht mat  
 jiwia g o'othham mehkjed am kihj am. Sh si s-ap  
 nuhkuth k si s-kehg e-balibhiama i wuwhasith k ith  
 hekaj gegos g mehkjed himtham Sh gi'ik s-chuhugam ab  
 e jehnigith ch ha'ichu e-mahchigkaj e pi'ichuth.

Kush eda wenog g si cheoj s-nakog g bihugig, to-  
 nomthag, ch wehs ha'ichu s-ko'ok, pi hekith has ahg  
 ch wash nakog. T am i si ulinihogith k si s-kohwoth g  
 Tokithhud k hab kaj, "Nt wo m-chichwih hab masma



and surely defeat him. Maybe then he would be ashamed and  
 never again talk boastfully After saying this, he made a rope and  
 sang songs of defiance to break his opponents power When he  
 finished the rope, he tied it to his house and went down to  
 Turtle's house.

Turtle was unaware of what evil thoughts Spider had toward  
 him and was glad a visitor had come to his house from afar He  
 took good care of him, and brought out his best stores to feed  
 the traveler from afar They talked for four nights, challenging  
 each other with their powers.

At that time a true man could endure hunger, thirst, and  
 all kinds of pain without complaint When Spider was rested and  
 well fed, he said, "I'll compete with you in not drinking any water  
 nor eating anything And whoever asks for water or food first

matt pi wo ih g shuhthagı k pi wo huh ha'ichu. k hedai wehpeg wo ah g shuhthagı o g ha'ichu hugi k wo e gehgch k amjed pi wud wo mahkaik ch pi thahm ep wo s-workim neokath." Sh hab masma e ap'echuthok am wohpiwua e-huhugith am k e keihomin.

Sh gi'ik mamshath ha hugio. T ıa'i bihugim k ep tonom g Tokithhud k an i nene'ith g e-owi (e-saio). T wo si ta'i wo'okath ch hema e-kahukaj an e-tohn an wo e keishchith, e-nowi hema wo uhg ulnch ch ha'agjed e-nowikaj mamshath wo ha kuntath Sh pi hab sha'i mahs mas bihug m. Sh g giwuligthaj pi sha'i gawul e juh ch g ba'itkaj wasi kiap si s gewk ch ep s-kehga

Tsh eda g Tokithhud pi nako g bihugig k hab kaij, "Ni-gehga apt. Ahpi apki ni-ba'ich i s-gewkthag "

T ha hekaj i wami g Komkeh'ed k wasibi g e-owi



will lose, and from then on will not be a medicine man or talk boastfully. When they agreed to this, they lay down side by side and sang songs of defiance to each other.

They spent four months this way. Spider became so hungry and thirsty that he kept looking at his opponent. He would be there on his back with his legs crossed, holding one hand up and counting the months with the other. He didn't appear at all hungry and his waistline hadn't changed in the least. His voice was still strong and clear.

Then, not able to stand the hunger any longer, Spider said, "You have me beaten. It looks like you have more endurance than I."

Right away Turtle arose and gave his opponent water and

k ep gegos.

T am wo i hih g Tokithhud k hab kaij. "Pt wo ni-nenidath gi'ik tash wehbig. Ni wo jiwia k ep wo m-chichwih." T gm huh hih g Tokithhud, gahgimedk g jewed heosig ch koksithakud.

T wa wehoh jiwia g Tokithhud gi'ik tash wehbig. Sh si s-ap e tahik g Komkeh'ed ch ep gegos g e-owi. T am hahawa ep a'aga g chichwihthag mat has masma ep wo e chichwih. Sh pi amichuth g Komkeh'ed mat pi wo ap'ek wehhejed ihtha chichwihthag k si s-hoh-ho'ith ch si jehni. Sh eda g Tokithhud pi jehni ch wash iattogith g Komkeh'ed. Tsh pi mehk i hih g s-chuhugam, t g koksithakud gewkthag ai g Komkeh'ed. T gehsh k am kahch. T g Tokithhud g e-wijnakaj wuh g Komkeh'ed am ohj ed k ga huh wulsh kih edawi ch ed.

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food

When Spider was about to go he said, "Wait four days for me. I'll come and challenge you again." Then Spider went off looking for earth flowers (an attractor) and sleeping tobacco.

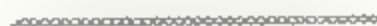
Just as he said, Spider came back four days later. Turtle fed his opponent and was very glad to see him. Then they discussed what the terms of the contest would be this time. Turtle was unaware that the contest would not turn out well for him. He was enjoying it immensely and smoking for all he was worth. Yet spider was just deceiving Turtle and not smoking. Before the evening had progressed far, the sleeping tobacco had overcome Turtle. He fell and lay there dead to the world. Using his rope, Spider tied Turtle over on his back and hung him from the ceiling of his house.

Sh ia wahawa i wuwhas g jewed hecsig g Tokithnud  
k ith e wehnath k am i s-behim g Komkeh'ed hohnig  
Sh am huh wa'i he'es. t pi nako g gewkthaj g jewed  
hecsig ihtha uwi k e hiwigi, mt i bei.

Sh am i huhag g gewkthaj g kohsithakud T neh  
g Komkeh'ed k gi'ikko kupal i gei T e wantsh g wina  
T i wamig k am thak ch si e tahtk heg neka mat s-ta  
edam e juh g chu'ichigat T am wuhsnani k in hasko  
s-jumad himath ch am wa'i e wecho nerthahm ch eda  
g e-hohnig gahghim.

Kush gn huh t-thahm thaha g Tokithnud ch amjed  
neith g Komkeh'ed mo ia ommed ch hebar i nimath ch  
am wash wapaththakhim.

Kush ith am ner h g Tokithnud en amjed ne'it k  
gn huh thak ch a'aga ihtha ne'i:



Then he brought out the earth flowers and put them on to  
attract Turtle's wife. In just a little while, she couldn't resist the  
power of the earth flowers, and allowed herself to be taken.

When the power of the sleeping tobacco was gone, Turtle  
flipped over four times and the rope was wrenched apart. He got  
up and sat there sadly because of his shameful experience. He  
went out with his head low, looking around, searching for his wife.

From where he was sitting up above, Spider saw Turtle  
wandering around. Wherever he went he seemed to shine as he  
went along.

As Spider watched, he composed a song. Then he sat up  
there singing this song:

*Al s-nanawki honkam Komkch'ed*  
*at g hejel e-hohnig heb huh melch*  
*Wahshan Waw Giwulk thahm at an cheshath*  
*k am chum chehg*  
*K oi wa pi edagith*  
*k amjed wawich i gegsih*

Sh g gewkthaj itha ne'i am h.mch g Komkch'ed.  
T ab chesh Waw Giwulk thahm k gn huh thak ch amjed  
neith g jewed wehsko. K pi hebai ha'ichug g hohnigaj.  
T amjed i get mo hab che'is am ne'i ch ed.

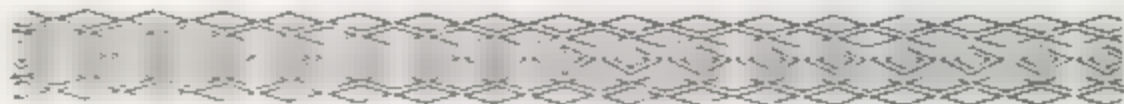
Bash masma muh g si mahkai heki huh.

~~~~~

*Little sparkling bodied Turtle*  
*Made his own wife run away.*  
*Yonder on Baboquivari he climbed*  
*And tried to find her.*  
*But he found her nowhere,*  
*And fell down the rocks from there.*

The power of this song made Turtle go and climb Babo-  
quivari. From where he sat up there he could see all over the land.  
His wife was nowhere to be seen. Then he fell from there, just as  
it was said in the song

That's how the mighty medicine man died long ago





**Mash g Ko'oi Ha'ichu ha Mashcha**

Ko'oi ash wud si mahkai heki huh kch hah wash mumku. Sh eda nab wud si mahkai ch si e hiwig Kush g e-hohnig am angithahim mat has wo juh k has ehp Sh wa chum wehs ha'ichu s-ap hab e junhim hegar uwi, k eda wa pi thoajim g Ko'oi ch wash muhkim. Sh nab kaij, "Pt wo ha ahgi g ni-naipiju. T ia wo ni-neith k ith wa'i hemho am has ep wo ni-juh."

T wa wehoh gn huh ha ahgith g naipijuj. T thatha.

K hab kaij g Ko'oi, "Mt wo hema ni-kihch. Nt am eda wo banimmedath, sisi'almath imhab hudung tahgio wo banimmedath ch im hu'i juhk, nt imhab si'ahg tahgio ep wo banimmedath, washaba ia ni-kih ed " Bo kaij g mumkutham.

K wa chum pi amichuth g naipijugij mo has mahs

oooooooooooooooooooooooooooo

**Rattlesnake Teaches Something**

Rattlesnake, it is said, was a powerful medicine man, but he suddenly became sick. Since he was a powerful medicine man he had great confidence in himself. He began telling his wife what to do for him. Even though the woman did everything right, still he was dying instead of getting better. So he said, "Tell my friends to come and see me and do something for me just this once."

So, just as he said, she told his friends, and they came.

Rattlesnake said, "Make me a place to live in which I can languish. I'll spend the mornings on the west side, and afternoons on the east side, but still in my house." That's what the sick man said.

Even though his friends didn't understand what kind of



ni-shohbi mant am wo tha'iwun, k wo ni-tho'ibia Mt wo hema ni-kihch, t wo oimmedath ihttha ni-kih, nt wehmay wo himhid Si'alim am wo ehhegk hudung talgio. Kunt heg eda wo banimmedath. T wo hih g ehheg, nt wehmay wo hih. Im hu' i juhk, t gm huh ha'ag wo ehheg, nt am wo banimmedath, no pi wud ni-kih elikathag "

Sh pi hebai ha'ichug g watto. K pi hedai s-mahch. K hab nahko cheche teg g Ko'oi ch hab a'aga "oim-medtham kih" o "mumkutham k li" K wash pi koi s-amichuth g naipijug ch am wash kei g si s-wehom.

Sh ep pi hohho'ith k hab kay. "Hi wa s-kehga g kih. T am wo kin g ni-nohng hemu mant wo muh. Mt wo kiht, t wo ma'ishpik hab masma mo kih keh gi'ik wo che-tondagk ch washaba pi an huh wo kihtask "

Sh wenog am hahawa kei hegai mach hemu hab  
~~~~~  
stop me from running through it and saving myself Make me a place to live that will move around, and I'll move around with it. In the morning there'll be shade on the west and I'll spend my time there When the shade moves, I'll go with it In the afternoon the shade will be on the other side and I'll spend my time there, because it's the shade of my house."

There wasn't a brush arbor anywhere then No one knew of it. Rattlesnake called it different names like "wandering house" or "sick house" But his friends didn't yet understand and just haphazardly put up a house.

Again he didn't like it, but said, "It is a nice house My wife will live there soon when I die But make me one that will be covered like a house, with four posts, but without walls

Then they put up what we now call a "brush arbor" Rattle-

chechcheg "watto". Sh ia muh g Ko'oi e-watto ehkathag ed. T am hiash heg eda mo am wagt heki huh. Sh g hohmgaj am i chiwia heg eda wechij kih. Sh mu'i shoak ch ia hejel kih.

Sh g ihbthaj g kunaj ia jijiwhia ch gewkmhun mat pi wo shoakath, matp hems wo mahmadho k g e-mahmad ha wenm wo wa s-hehkig Neh, t wa wehoh hab e juh k gohk a'alga ch ha wehm s-hehkig wenog mo al chu'uchumag ch washaba wash chum sha'i ge'ege'etha k g a'al ha wehm chichwih ch ash shelam i ha cheggia ch shoani K g ha-je'e chum hekith ha kawani g u'uwi ha wehm ch ith hekaj hahawa ep pi ap e tahtk.

Sh hab haha wash ha ahg g e-mahmad, "Mamt wo hihim k wo nei g e-tatal T wo em-kukuikudch. Mt hekaj wo chichwih ch pi hedai wo cheggiath. Nt pi hedai wo



snake died in the shade of his brush arbor. They buried him in the hole they had dug. Then his wife moved into the new house they had built, but she mourned a lot, living there alone.

The spirit of her husband kept coming and encouraging her not to mourn, that perhaps she would have some children and be happy with them. So then it happened just as he said. She had two children and was happy with them when they were small. But when they grew bigger they played with other children and were continually fighting with them and crying. Their mother was always arguing with the women, so again, she was unhappy.

Then she told her children, "Go see your uncle. He'll make you some plates. Then you'd play with them and not fight any

kawnith ch wo s-ap ni-tahtkath. Tp hems wo wa s-ap'ek g t-kihthag." Bo kaij ch ha ah'ath g e-mahmad imhab hudunig wui.

Sh mu'i e sho'igchuthahim k hahawa ai g shuhthagi mo am heg eda kih g ha-tatal. Kush ia thadhawua, pi amichuth mas has masma am wo hihih shuhthagi thahm Sh am wash kia thadha, k g gohk o'othham ab hihim shuhthagi thahm ch ia thatha k ha hekaj ha chu'ichk g wihpiop mas hebaijed hihim ch hebai e tatchua.

K hab kaij g wihpiop, "T-je'e at i t-ah'ath k hab kaij, "Im o huduni wecho kih g em-tatal. Mt wo hihim k wo nei. T wo em-kukukudch. Mt hekaj wo chichwith ch wo s-ap e tahtkath ch pi heda wo kudutath." Ti hi pi ap wo hihih am shuhthagi thahm k hekaj hab ia wash thadhak ch nenida mat ia wo jiwia g t-tatal k ia wo t-ui."



one. I won't be arguing with anyone and will be happy. Perhaps that way our home will straighten out. When she had said this she sent her children off to the west.

They suffered many things as they went and finally reached the water where their uncle lived. They sat down there, not knowing how to go over the water. They were still sitting there when two men came on the water. When they arrived, they asked the boys where they came from and where they wanted to go.

The boys said, "Our mother sent us here, saying, 'Your uncle lives over to the west. Go and see him. He'll make you some flutes. You will play with them and be content and not bother anyone.' But we can't go on the water like you, so we're just sitting here waiting for our uncle to come and get us."

Sh hab kaj hegam o'othham, "Ahchim ach am wud kihkam g em-tatal wehm. Mt wo t-wehm hihuh hemuch." Sh am e thahm ha thadsh k gm huh i ha u'u k gd huh ha u'apa Wamad kih am. Sh g wahpk am chuhch. Tash oitham ch s-chuhugam oitham g hewel medath ch ha ugijith g wahpk k sihsk chum hekith Sh ia ith eda kih g Wamad.

Sh ia thatha g wihpiop k hab kaj, "Tatal! Tatal! Bo kaj g t-je'e. ptsh wo t-kukuikudch. T hekaj hab i t-ah'ath ia m-wui." Sh wa wehoh wa hekaj kukuikudt ha wehhejed g e-mam'ai k ha mashcha g e-nen'ei, ha mashcha mat has wo chu'igk ch hab wud wo ha-tatchuik g hemajkam. Sh i ha u'u k gn huh ha thagito jewedo k ha ah'ath mat wo hihim k wo nei g e-je'e.

T amjed hihuh uhhum g wihpiop k ia huh thatha



The men said, "We live there with your uncle. You can go with us now." So they put them on their backs and took them to Snake's house. There were reeds growing there. All day and all night the wind blew and shook the reeds, whistling through them continually. Here Snake lived in the reeds.

The boys arrived and said, "Uncle! Uncle! Our mother said you would make us flutes. That's why she sent us to you." So right away, just as she said, he made flutes for his nephews and taught them his songs and taught them what kind of songs people would like. Then he took them and put them ashore and sent them to see their mother.

The boys went back and came to their home. Every night



e-kih am k ash chuchkagath am uhksha ch wo wonpk  
 ch wo kuhuth. Sh ge has kaij itham wihpiop. Sh g u'uw  
 s-ha hohho'ith ch am nihhum, chum s-ha kukuntamk K  
 wash pi sha'i ha chegima g winpiop. nash pi ha'i g  
 chetcha s-ha hohho'ith ch gm huh wud kihkam mo am  
 kih g ha-tatal. Sh hegam ia thaiw chuchkagath ch chuch-  
 wih ha wehm g wihpiop. Sh pi hedai ha neith g chetcha ch  
 washaba ha kah mo am neneok ch am hehem ge chuch-  
 kagath wash i si'al kehk k uhhum nen'e g chetcha.  
 Sh mu'i neneok g u'uw ch has ha ahg g wihpiop ch wash  
 pi has ha thohththa. T ha hohont itham u'uw k i ha oi  
 Sh am wud kihkam mo am chuch g ne'etham u'us gd  
 huh ge shuhthagi ch ed.



they would go into a windbreak and play their flutes. They made  
 a strange sound. The women admired them and came wanting to  
 marry them. But the boys didn't pay any attention to them be-  
 cause some girls who lived over by their uncle admired them.  
 They came every night and played with the boys. No one saw the  
 girls but they heard them talking and laughing every night. In the  
 morning they would fly home. The women talked a lot and  
 gossiped about the boys, but they couldn't discourage them from  
 marrying these girls and going with them. From that time on they  
 lived where the singing trees grow in the ocean.



**Mash Hema e Tho'ibia g Kakaichu ab Amjed g Wisag**

Sh am hebai ha'i o'othhamag g kakaichu Sh heg  
wud ha'ichu ha-hugi mash ha'ichu wud nanawhul ha-  
ohki.

Kutsh e a'ahē matsh wo u'io ihtha ha'ichu e-hugi.  
Kush am e nahto wehsijj k am hihuh gm huh mash am  
s-mu'ij k gm huh thatha k am u'u hegai.

Tsh g wisag am hahawa wabsh jiwia, ash hegam si  
ha gewichshulig kakaichu. Kutsh ga huh amjed skuhgkim  
wo i him k am wo si e angith k ia huh he'ekia wo ha  
gewichshul, hab e juhka'i.

T wabshaba hemako al kakaichu gm huh si e ehsto  
sha'i wecho. K atsh heg al i wih.

Ish imhab wa ep wehs ha hugio hegam kakaichu.  
Kutsh heg am tha'iwuni k meh am uhpam k ash im huh

\*\*\*\*\*  
**A Quail Escapes the Hawk**

They say there were some quail living somewhere Their  
food was the harvest of the "nanawhul".

The time came for them to get this food of theirs They all  
got ready and went to where it was plent ful. They arnved there  
and were gathering it.

Suddenly a hawk came, striking down the quail He would  
come roaring down from above and flap his wings and strike down  
a number of them.

But one little quail hid itself way under the brush It was  
the only one left.

The lawk finished off all the others Then the one rushed

med e-kih wui ch ash hab kajihum. "Wahm att g nana  
whul ha-ohki am chum ko'.tohio T g ohbi am jiwia  
Wehs t hugio! Wehs t hugio!" (Ka kahkaha! Ka kahkaha!)



### **Mash Haschu Ahgch pi ha Chehgig g Chum Judumi**

Sh hab wa chu'i na'ana. Sh am huh hebai ha'i  
o'othhamag g judumi.

Sh g chum judumi shoak, si weho'i shoak. Sh g  
oh'ogaj gd huh o'o hoas-ha'a ch ed. Kush ab jeh mo  
s-onk g wihb.

Sh g apapaj ab kakke. "Ah' pt has e juh?" Sh oi  
wa pi has sha'i kaij g chum judumi, ch wash shoak



out and ran home. He was running toward his house saying, "Just  
as we went to eat up the harvest of the nanawhul, the enemy  
came. He finished us all off! He finished us all off!"



### **Why Little Bear had no Name**

They say this happened long ago. Some bears lived some-  
where.

The little bear cried, really cried. His tears dripped in the  
dish. He tasted that the milk was salty.

His father, who was of the Coyote clan, said, "Hey, what  
happened to you?" But the little bear didn't say anything, just  
cried.

Sh hab kaij g je'ej, "Chum o hedai nahuko ahg g chum judumi no ge ha chehgig."

"Pt haschu ahg k pi hema mah g chehgig?" bash kaij g apapaj.

"No ge mu'ij g chechgig," bash kaij g je'ej, "Am apt wo i ha nei wehsijj mat haschu ahg k pi ha a'ah g chechgig."

Ab ash thadha gamai wewa'ak chu'uchum judumi ch wehsijj ko'a g pahn ch wihb. Sh am i kokowod k am hahawa ha'ichu chiehwin. Am i ha'asa k gm huh hahawa kohk.

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His mother said, "Everyone makes fun of the little bear because he has no name."

"Why didn't you name him?" the father asked.

"Because there aren't that many names," said the mother "Look at them all and you'll see why the names didn't last "

There sat seventeen little bears, all eating bread and milk When they were full they went and played. When they finished they went to sleep.









## Mash Has Masma in Thatha g Wuhshkam

**Mash am Kih g I'toi Waw Giwulk Thahm**

Heki huh, mash wenog g hemajkam wehoh ha'ichu  
s-mahch, sh hema hab wud I'toi ch ish ab kih Waw  
Giwulik tab, heg eda mo hemu hab e a'aga "I'toi Kih"

Kush pi hedai s-mahch mads haseliu i s-mahch ihtha I'itot kch ish wash lu wa s-mahch mash s-wuagadag, ish ith hekaj jewed shuhngim s-kaithag. Kush hebai wo shonwuich g e-ne'i k ash am wash wo chum sikol me ch g e-shawikud Sh heg wa wapo wo e jah mash ihtha shawikud wash i ha wanchkwua g hemajkam. Kush am wo e chehm g wihpiop, kekel, o'oki, ch chetcha k gm huh wo wehmai nei g I'itot.

## How Those Who Emerged Came Here

### I'toi Lived on Indented Rock (Baboquivari Peak)

Long ago, it is said when the people really had occult knowledge, the one called I'toi lived on Baboquivari in what is now called I'toi's Home.

No one knew how much he knew, but they knew that he could sing puberty songs. He was famous throughout the land. Whenever he began singing he would shake his rattle and it was as though the rattle would draw the people. The young men would gather along with the old men, the old women and the girls, and all would sing with I'toi.

Kush hebai mehk wo wuagam ihtha l'itot k ash am  
 wo i wuhsh e-kih amjed k ash hab kaitham wo ner'

*Kuni shahli yewelime*  
*ch jewen t ab memena,*  
*Noang ab memena.*  
*Shahchu wa has o ni-nohna?*  
*Wawai yewenam*  
*eng ena ani i wuhshani*  
*K amjen yahhai wa hime*  
*K am jewen ama chehchemoima.*

(Kuni sha'al hewelhim ch jewed t ab memda. Tho'ag ab  
 memda Shahchu at has wo ni-thohththa? Waw Hewedam  
 heg eda ant i wuhshani k amjed a'ai wa him k g jewed  
 am chehchemohim.)

Kush am wash i gi'ikko wo an ihtha e-ne'i k ash gd huh  
 wo jiwia chum as hems wo mehkk.

~~~~~

When l'itot had a long way to go to sing for a girl's puberty,  
 he would come out of his house singing this song

*I am blowing along a little.*  
*Running on the earth,*  
*Running on the mountain,*  
*What can happen to me?*  
*The wind is blowing in the rocks,*  
*I came out in it*  
*And from there go in all directions*  
*Reaching the ends of the earth*

He would sing this song of his four times and then arrive over  
 there even though it was very far away.

Kush gn huh Waw Giwalk thahm chepaga k ash  
hekith am wo sshoniwum g wihog k ash am wo nei  
Kush g hewel am wo tha'iwun k am wo bei g I'toi k  
gn huh wo u'apa Waw Giwalk tashm k ash hekith wo  
e nahto k ep wo nei Kush ubhum ep wo i bei g hewel.

Kush ge matchud, sh ihab juhpin tahgio wo'o, keh  
ish gohk shoshonigiwul Kush gamai hab wakoliw tahgio  
thadha.

Kush ep ge main ch ith thahm wo wo'iwup chum  
hekith ch ish hekith hasko wo himhiog k wo i holiwkath  
k gn huh hebai wo woi Sh ith heka an hab wash i mahs  
g main ith tash ab.



He had a grinding hole up there on Baboquivari, and when  
he wanted to grind mesquite beans he would sing. Then the wind  
would come out and get I'toi and take him up on Baboquivari,  
and when he finished the wind would take him back.

He had a big netate on the north side and two racing balls  
on the south. He also had a woven mat on which he lay and when  
ever he wanted to go somewhere he would roll it up and put it  
aside. That's why the print of it is there to this day.

### **Mamsh mea g I'itoi**

Kush g Siwani in huh epai kih m an hemuch g Akimel O'othham kih. Kush wud si s-has ha'ichu itha Siwani. Sh g hemajkam chum hekith ab kaiham ch ish ep s wehochuth mash haschu i ha ahgith. Kush mu'i nan'aipijju Sh chum hekith wehmaj nahnko chu'ig Kush hekith ha'ichu wo tatchua g Siwani k ab wo ha ahgi g e naipijju, "Batt wo juh itha." Kush hemho hab wo wa e juh hegai mash haschu wo i tatchua g Siwani.

Kush ge uwi alithag g Siwani Sh chuhwa hegai chehia. Sh gd huh s-mai g I'itoi k ab wo i ne'ih. Sh heki huh bagat g Siwani k ash hab ha ahgith g e-naipijju, "Mt wo ni-nenida. Kunt wo'op k.a ni nahto, kutt haha wo wuago."

Sh eda gd huh shonwua g wuaga mash am huh

---

### **I'itoi is Killed**

Siwani also lived where the Pimas now live. Siwani was a very important person and people would always listen to him and believe him. He had many friends, and they were always doing different things with him. When Siwani wanted something he would tell his friends "Let's do this" And they would have to do what Siwani wanted.

Siwani had a daughter, and when she reached puberty, I'itoi found out and was going to come and sing. But Siwani got angry and told his friends "Wait for me until I am ready, and we will go have a puberty celebration."

But they started the puberty celebration without him, over

### How Those Who Emerged Came Here

hebai ge wo'og. Kushi gm huh a'ayed am e hemapai g  
hemajkam k ash gm huh wehmt g l'itot

Kush g s-chuhugam e e da i huh Sh iwa g Siwani  
g e-naipijju ha wehm Sh am nuh wa he'es, sh am e  
kawhar g Siwani g I'toi wehni. Sh hab kay g Siwani,  
"Map ahpi pi haschu wehhejed s-ap'e Kup chum hekith  
an ha-kinki oithch oimed ch g ha'ichu hugi gahg Kut  
wash hemuch ta'i hugkam ab m-ab wo e pihchuthath g  
hemajkam."

Kush hab kaj g l'itoi, "Mani ahni neg hekaj hab chum hebar himhuth ch ne'ihum mant hemu wo muh k pi in huh wo ha'ichugk. Kut g hemajkam hekith an wo i ni-chechegitodath ch hab kaitham wo ne'eth mani hemu ihab kaitham ne'e."

Kush hab kay g Siwani, "Mapt wa heki huh chehmo  
g jewed g e nen'eikay K hemuch ia'i sap'e natt ia'i  
hugkam ab m-ab wo t-pihchuthatn " Bash che'ioh in

by the big pond. People came from every direction and were there with I'toi.

In the middle of the night, Siwani came with his friends. Before long, Siwani argued with I'tor, saying, "You aren't good for anything. You always go about peoples' homes looking for food, but from now on people will not be troubled by you."

I'toi said, "I go everywhere singing because now I am going to die and I will not be here any more. And when people remember me they will sing as I sing now."

Siwani said, "You have already covered the earth with your songs. Now it's good if we stop being troubled with you." When





huh i wuhshath g e shonchi k ash ab si gehg g l'itai k  
gam si gewichkwua.

Sh ia'i e ebkie g hemajkam k gm huh a'ai meh  
Neh, sh ia kahch g I'itor. Kush pi hedai am hun i nei  
nash pi s-ehbith g hemajkam g Siwani

Kush ab wo i chesh g tash. K wash g siswothaj ab  
chuhch. Kush eda ha'i g u'awi wud wa'igokam ch ish  
edapk ia'i thatha k ash chum nei, sh hah wash i wami  
g I'itok ash imhab si'al wai nen k thaliwua k ash hab  
kaitham nei:

*Tashai wa cheshaning ani wehna hih*

*Tashai wa cheshaning ani yoina hih.*

*Si mumuwini am ni-ohana.*

*Am tashai oinkai se munuwani am ni-ohana.*

he had said this he took out his club and struck Pitor and knocked him down.

The people were frightened and ran off in all directions. So H'toi lay here dead, and no one went to see him because they were afraid of Siwani.

Before dawn, as the sun's rays were on the horizon, some women who were water-carriers arrived and saw him. Suddenly I'toi got up and looked eastward, then sat down and sang this song:

*The sunrise I'm going with.*

*The sunrise I'm following.*

*With zigzag lines I'm painted.*

*Following the sun.*

*With zigzag lines I'm painted.*

(Tash cheshajig ant wehm hih Tash cheshajig ant oithk hih. S-mu'umuwig ani am ni-o'ohan. Am tash oithk ani s-mu'umuwig am ni-o'ohan.)

Kush g'i'kko am ah ihtha e-ne'i Sh eda ab i chesh g  
tash. Sh heg wehm am wash i huhug.

Neh, sh gm huh ha ahgi g u'uwi mash hab wa e  
chegito g I'itōi k gm huh heb huh hih. Kush wash chum  
hud g tash, sh gd huh ep shonwuich g e-ne'i g I'itōi.  
Neh, kush ith hekaj mamsh wa chum mea, sh eda wa ep  
e chegito k am hab ep ha wuagith. Sh ith hekaj ab  
hahawa si mu'i hemajkam am e hemapath k ash gm huh  
ep wehmt g I'itōi.

Sh g s-chuhugam e eda i huh. Sh ep i'wia g Siwani  
k ash am ha hekaj ep i wuhshath g l'itoi k am i ep mea.

Neh, kush 12'i ep kahchikahim ch am i mahsij. T  
heg wa oithk am hab ep juh mash hab wa e-juh si weh-

He sang this song four times. Then the sun rose and he just disappeared.

The women went and told the people that I'toi had come back to life and had gone away somewhere. Just as the sun went down, I'toi began the puberty song again. Even though that's why they killed him, when he came back to life, he made another puberty celebration. So many people gathered and joined I'toi.

In the middle of the night Siwani came again. Right away he took P'tori out and killed him again. So again he was there, dead, until morning.

Then it happened again as it had at the first. When the sun

peg. Kush am i hud. Sh ep iwia k gd huh ep shonwuich  
 g ne'i wo'o t am. Kush heg wa oithk am hab ep e juh g  
 chu'ichigaj mash hab wa e juh si wehpeg hudunig ed.

Neh, sh ia wud i waikkokam mamsn mea g I'toi  
 Kush waikko wa'i uhum e chegito Kush eda gm huh  
 mehk wa'i kaithaghim mash am huh hebaige has ha'ichu  
 e wua. Kush mu'ijj hab kaj mat heki huh pi e nako g  
 Siwani. Kush mu'ijj hab ep kaj mash ia hahawa i e ai  
 mamt hahawa si s-wehom wo mea g I'toi. Neh, kush  
 ha'i wa chum menk kih kch am i s-neitham mas has wo  
 e juh g chu'ichigaj g I'toi Sh ia thatha k ia e hemapai  
 wo'o t am.

Kush gm huh jumal gei g tash Sh iwia g I'toi k  
 gm huh ep nei. Sh hahawa si ba'ich mu'i hemajkam am  
 e hemapath k gm huh wehmt g I'toi. Kush pi koi wa  
 chum e eda i huh g s-chuhugam. sh i ha melch heg hekaj

~~~~~

went down, he came again and began the puberty song at the  
 pond. After that, it was just his luck to have happen what had  
 happened the first night

So you see, they had killed I'toi three times and he had  
 come back to life three times. The news spread far that something  
 important was happening. Many said Siwani was already defeated  
 but many others said that now the time had come that they  
 would really kill I'toi. Even though some lived far away, they  
 wanted to see what I'toi's fate would be, so they came and  
 gathered here at the pond.

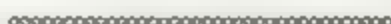
Just as the sun went down, I'toi came and sang there again.  
 Then more people gathered and joined him. And even before  
 the night was half over, he made the dancers run because he knew

mash s-mahch mash e aihum mash ep wo jiwia g Siwani. Sh ith eda melchutha mu'i nahko kaij g I'itoi. hab ahgch mash ith hekaj wo s-mai g hemajkam mash wa wehoh ha'ichu s-mahch

Kush wa wehoh hab e juh g Siwani k jiwia g e-nai-pijju ha wehm k ash am i wuhshath g I'itoi k am i gewichkwua k ash amjed gewittan k gam si mahsij.

Kush heki huh ab i chesh g tash k ga huh i juh. Sh hahawa i thagito k ash hab kaij g Siwani, "Matp hedai ia wo bei itha muhki. kunt hab wo wa ep juh mant hemu ith hab juh."

Sh eda hab s-elbith g hemajkam g Siwani keh ish wa wehoh pi hedai am huh taht. Kush mu'ijj hab kaij. "Mash wud wo gi'ik i tashk, t wo e chegito g I'itoi." Neh, sh am chum neith, kush am wash i e ai g gi'ik tash. sh pi wehoh e chegito k ash jewa K g chuhhugaj



it was about time for Siwani to come again. As he stepped up the pace with his rattle, I'itoi said many things so that through this the people would learn that he truly had supernatural powers.

Sure enough, Siwani came with his friends, and took I'itoi out and knocked him down and beat him until morning.

The sun was already up in the sky when Siwani left him, saying, "Whoever takes this corpse, I'll do to you just what I did to him."

The people were afraid of Siwani so no one touched the body. Many said, "In four days, I'itoi will come back to life." So they were watching. But after four days he was still dead. Finally his flesh rotted and disappeared and only his bones were left. So

huhug. K heg wa'i oh'oj am wih. Kush gm huh a'ai  
kaitha mash has masma mea g Siwani g I'toi Kush  
he'ekiajj i kah ihtha, ish a'ayed chum hek th hab janihum  
g ha'ichu ahgaj g Siwani ch hab elith mash pi hedai has  
e juh k wo ba'iwieh K oi wa wash ith ni weach wehs  
hemajkam ha ba'ich i ha'icha s-mahch

### **Mash ep e Chegito g I'toi**

Sh wenog mamsh ia mea g I'toi, sh eda wud wash  
si wiapo'oge'el. Sh wash mu't a'ahithag e a'ahc Sh heg  
wa'i oh'oj am gantani mash am i wo'okahum

Hema tash, sh g a'al am wo chichwih wo'o t am  
k am thatha k chum nei, sh g al keli am thak en g  
e-wako i gishshum Sh hab kau g a'al, "Bahjed ap hum,  
al keli?"



the report went in every direction about how Siwani had killed  
I'toi. After that everyone that heard about it always did what  
Siwani told them, thinking that no one was greater than he. And  
he really did know more than anyone.

### **I'toi Comes Back to Life**

When they killed I'toi he was just a young man. Many years  
passed, and his bones were scattered where they had been.

One day the children were going to play at the pond and  
when they got there they saw a little old man sitting there, knitt-  
ing a carrying strap for a water jar. The children said "Where do  
you come from, little old man?"

Sh pi am huh ha ahgith ci hab wash chech'e. "Hah, gamai g wo wohpo'i, a'al Wat wo tahhatham ha'ichu e juh."

Kush wa wehoh gm huh uhhum wohp g a'al k ash gd huh ha angi g e-hajuni mash am huh g al keli thaha wo'o tam. Kush chum chu'ichk mash hebayed him Sh hab wash kakithach. "Hah, gamai g wo wohpo'i, a'al Wat wo tahhatham ha'ichu e juh."

Kush am hahawa ha'i hinih g ge'eged. K hab kaij. "Ti wo nei mas hedai wud keli keh am thak ch haschu ahg ch hab kaij mash wo tahhatham ha'ichu e juh." Kush gd huh thatha k chum nei.

Sh wud I'toi keh washaba al kelit k ash hab kaitham ne'e:

*Shahni u wa chuhunga 'Shahni u wa chuhunga '*  
*Shahni ingi junthum wa si mamache '*

\*\*\*\*\*

He didn't tell them but just said, "Hah Run along children. A startling thing is going to happen."

So the children ran home and told their relatives that a little old man was sitting at the pond and they tried to ask him where he came from and he just kept saying "Run along little children A startling thing is going to happen."

Then some of the adults went, saying, "We will see who the old man is sitting there and why he says something startling is going to happen."

So they went there and found that it was I'toi, but he had gotten old. He was singing:



*Ith al ni-emahta si aichu ni-junih.*  
*Tashai wa wepo ni shopol sha mamuku*

*Wani ge chuhunga Wani ge chuhunga*  
*Pi imki edai wa si mamache*  
*Shohing al ni-emahta shohing ni-junih.*  
*Mashatha wepo ni shopol sha mamuku.*

(Shahni hah wa chu'ig? Shahni hah wa chu'ig? Shahnt  
higi junhim k wo si mamache? Itham al ni-hemahta si  
ha'ichu ni-junih. Tash wepo ni shopol sha mamuka.  
Wahm ani chu'ig. Wahm ani chu'ig. Pi amtki edai wo  
si mamache. Sho'g al ni-hemahta sho'ig ni-junih. Ma-  
shath wepo ani shopol sha mamuku.)

Sh ia'i nahto g wako gishsham k ash imhab hih  
si'al wun. Kush hi wa enum mu'i hemajkamag amar mash

~~~~~  
*What characteristics are mine,*  
*What characteristics are mine,*  
*What can you do to really know*  
*Little people that I made,*  
*They did a dreadful thing to me.*  
*Like the sun, I die repeatedly.*

*Great are my characteristics*  
*Great are my characteristics.*  
*The poor little people I made*  
*Treated me cruelly.*  
*Like the moon, I die repeatedly.*

Just then he finished the water jar strap, and went off  
toward the east. There were many people along his route, but he

am him. Sh am wash bibijim heg hekaj mash s-mahch  
mash hegam nemho ab wo wa wehmt g Siwani.

Kush gm huh mehk si'al wecho wa ep ge s-hemaj-  
kamag Sh am jiwia g I'itot k gm huh hebai ha chu'ichk  
mas hebai kih g ha-ge'ejig. Kumsh am i ahgith. Sh gm  
huh hih.

Kush hebai i him g I'itot kch a'agahim g e-ne'i nash  
pi s-ha kailithamk g hemajkam mash wud wa itha mat  
wa nahto g hemajkam. Kunt gi'ikko mea. Kut gi'ikko  
e chegito, k ith wa wehoh ha'ichu s-mahch

Neh, sh ia'i kuhgi g e-ne'i k ia'i thahiwua heg wui  
mash am wud ha-ge'ejig k ash hab ha hekaj chei. "S-  
-ohbsgam hemajkam at s-ta bagam ni-thohththa Kuni  
hab sho'ig kaij ch in oimmed."

Sh hab ha hekaj chei g ge'e. "Na'anis pi has wo

~~~~~

just passed by because he knew that they would surely help  
Siwani

Over in the east there were many people. I'itot arrived there  
and asked them where their chief lived. They told him and away  
he went to see him.

As I'itot was going along he was singing this song because  
he wanted the people to hear that he was the one that had made  
them, yet they killed him four times, and he came back to life  
four times and really knew something

Just then he finished his song. Then he arrived and sat down  
with the chief and said right away "An Apache-like people have  
done something maddening to me so I'm going about pleading for  
help."

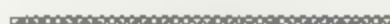


hab sho'ig kaij ch in oimmed."

Sh hab ha hekaj chei g ge'e. "Na'anis pi has wo m-thohtlitha Im o wakoliw tahgio kih g ni-sihs. Kupt gamai wo him k wo nei Kut heg has am wo n-ah, kunt heg oitnk am hab wo ni-juh."

Neh, sh ia'i ep wuhshani k gm huh ep hih g I'itoi. Sh gm huh mehk wakoliw shon am ge kihhim g hemajkam Sh am jiwia g I'itoi ha-ge'ejig wui k ash hab ha hekaj chei. "S ohbsgam hemajkam at s ta bagam ni-thohtlitha Kuni hab sho'ig kaij ch in oimmed "

Kush hab kaij g ge'e, "Wihpiop, gamai g wo wohp k ha ahgith g t-wecho hemajkam Kut hedai wo oi s-neitham g e-cheojthag k ab wo i hih. Kutt wo wehmt ihtla o'othham. Wehoh o wa mo mu'i wa'i e sho'ig-chuth."



I'm going about pleading for help."

Right away the chief said, "I may not be able to do anything for you. My older brother lives to the south. Go and see him. Whatever he says I'll do."

So I'itoi went out again and traveled on. The people in the far south had a big village and I'itoi came to their chief and said right away, "Apache-like people have done something maddening to me so I'm going about pleading for help."

The chief said, "Young men, run and tell the people below that whoever wants to prove his manhood soon, come and we will help this man. It's true that he has suffered many things."

**Mash g O'othham i Wuwhag k am i Wehmt g I'toi**

Kush gohk wud al jejewho wihpiop ch ish itham nuhkuth g na-kihjeg g gd huh wecho hemajkam Kush gm huh hihm k ash am hun wa'i he'es, sh thatha k hab kaj, "Mamtsh ia wo si ha kekeihominath. Tsh i'ajed wud wo i gi'ik tashk, kutsh wo thatha g t-wecho hemajkam k wo em-wehmt."

Neh, kush an wud i gi'ik tash, kush gam kuhpi'o g kihjeg itham jejewho wihpiop Sh ab i wuwha g ma'i hemajkam Sh ga nuh i na wanin g I'toi

Kush eda ia huh i smai g Siwani mash g si ge'e cheggi'adag hab wo e juh Kush am chum ha waith g hemajkam mash am wo i wehmt Sh pi mu'i am hah thatha. Sh washaba ia jiwia g Ban Kush am ah'ath g Siwani mash gm huh wo i majkat g I'toi k wo smai

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**The O'othham Emerge from Below  
and Help I'toi in Battle**

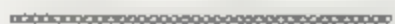
There were two gopher boys who guarded the doorway of the people below. They went down and before long they returned saying, "You must weaken the enemy by singing. Four days from now the people from below will come and help you."

So in four days these gopher boys opened the doors and many people came out. I'toi began to lead them.

But Siwani had found out that there was going to be a big battle and he invited the people to help him. Not many came, but Coyote came and Siwani sent him to go and find out how many



mas he'ekia ab wo i wehmt g hemajkam Sh amjed meh  
g Ban k asn gn huh i chesh Waw Giwulik thahm k ash  
amjed neith mash gd huh haha wash e kuhpi'o g jewed  
wakohw shon am, k am wuhsh g mu'i nahinko mahs  
hemajkam.



people were going to help P'toi Coyote ran and climbed up  
Baboqavari, and from there he saw the earth open up in the  
south and many different people come out.



Sh eda g Ban ith epai s-match mash hekith ha'icad  
pi wo hohho'ithach, kush wo s-a'asim, kush wo gawal  
e juh. Neh, sh ia'i chum ha neithchkaham. Sh wash si  
mu'itnahum g hemajkam. Kush hab haha wash kaq.  
"Ha ha ha! A no ge pi heba ha bahr wanchki g hemaj-  
kam." Neh, sh ab si e kuh g kihjeg. Si wash eda wa  
mu'i hemajkam ab i wuwahag k ga h th. mlah

Sh amjed i meh g Ban k ia huh mel Siwan kih am  
k ash hab cher. "Im at huh wakohw tangio g jewed e

~~~~~

Coyote also had this power that if something displeased  
him, he would laugh at it and it would change. So he was watching  
them. The number of people was increasing greatly and he said  
"Ha, ha, ha! Oh, won't the peoples' tail ever break off?"

So, the opening closed right up on the rest of them. But  
many people had already come out and gone on.

Coyote ran back from there and returned to Swan's house  
and said, "The land opened in the south and many different





Neh, si ith ia'i kaiok g Ko'oi k amjed hih wasn  
i hudunk k ash am hih hebar tha'iwua Siwani wohgga  
ed. Sh am , si'al keh, msh i na tha'iwusa g hemajkam  
Kush g Ko'oi si wehpeg ha mea Kumsh wenog i padeli  
g Siwani kih k ep ha hugio g Siwani hemajkamga Kush  
wenog am e ahgal g Ko'oi g jewed mo nemu am wad  
Ko'oi Kih.

Kush hegam mo hemuch an k hihim akimel oithch,  
gm hih meh k wakoliw tahgio wud kihkam ch ish wad  
o'othkam ch heg heka j hab an bei g jewed akimel huhu-  
gith an. Kuch ith amjed hab ha a'aga "Akimel  
O'othham".

Kush hegam mash wud mohmbdam an epai bei g  
jewed Waw Giwuk wecho nash pi wenog an shuawig  
ch ep mu'ij g nahuko ha'khu hugi. Neh, k i'ajed hab  
epai e a'aga "Tohono O'othham".



So when Rattlesnake heard this he went in the evening and  
sat in Siwani's road. In the morning the people ran out and Rattle-  
snake was the first to kill someone. Then they wrecked Siwani's  
house and destroyed his people and Rattlesnake chose the land  
for himself that is now called "Rattlesnake House"

Those who now live along the river lived far to the south  
and were farmers, so they took the land along the river. From that  
time on we call them the River People.

Those that were hunters took the land below Baboquivari  
because there were many nose deer and plenty of other food  
there. From that time on they were called the Desert People.

Neh, sh i'ajed gamai hab uhhum i e gantnahi g hemajkam. Kush hebai ha'i s-ha hohno'ithachuth g jewed, sh am i chichiwia.

Kush g Ban hi wa chum e tho'ibia k ash wash ith hekaj mash g Siwani ab i wehmt e keh'ithachuth ch heg hekaj hab pi hekith ab hu'i ha mumiabith g e-hajuni. Kush hekith ab wo i ha mimiabij g e-hajuni, kush hema hab wo sha chei, "Hah, tatal. bahjed ap him?" sh hab wo em-ahgath mo wash chum s-behimk ch hab kaij mat wo bek wo mea. Neh, sh ith hekaj an hab hejel oimed g Ban.



From there the people were scattered homeward. Wherever the land pleased them they settled.

Even though Coyote escaped, he hated himself because he had helped Siwani. That's why he never goes near his relatives and when someone says, "Hey, Uncle, where do you come from?" he thinks that they want to catch him and are saying this so they can catch him and kill him. That's why Coyote goes around alone.

## **Mash g O'othham Githahioppo**

### **Mamsh Hema Bei g Ohb Ali**

Wenog mash g jewed e kahpio gm huh wakoliw shon am, sh am wuhsh g hemajkam k amjed i ha cheggiahi. Sh heba. hema g jewed wo s-hohho'itn k am wo kei g uhs k hab wo chei. "Matp ha'ichu wo s-ni-ho'ige'el, nt wo thoak ch ia wo bei itha jewed."

Neh, sh hab e juh k am kei g uhs g o'othham amai mo hemu hab wud Ahngam. Sh amjed i hihum k m huh ha thagito g e-obga Ge Akimel bahsho k amjed hihuh uhhum.

Sh ia nuh wa'i wih g Suhani Mahkai mat heg bei

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## **The O'othham Scout the Enemy**

### **An Apache Child is Captured**

At the time the earth opened in the south, it is told, the people came out and came this way, fighting as they came. Wherever someone liked the land, he would put up a stick and say, "If I am fortunate, I will live and take this land."

That's how it happened that a man put up a stick in the place that's now called Desert Willow. He and his companions went on and finished with the enemy on the banks of the big river. From there they returned home.

The man who took Ahngam was a medicine man named

g Ahngam k ia huh i chiwia m am hemu g Akimel O'othham ha-kih. Sh hema nab wud Gohk Si'isiwliki cɔ wud si mahkar ch heg ab bei g jewed wahshaj huh hab tho'ag bahsho k ab hejel kih. Sh g ohb ali neholga T am i ge'etha k s-mahch g Akimel O'othham ha-ne'oki. Shp hab wa e tahtk mo wud Akimel O'othham.

### **Mamsh Mea g Ali Enigakam**

Neh, sh haha wash s-mai g Gohk S.'isiwliki mamt wo mea. Sh hab ahgith g e-neholga, "Wat wo ni-mea g m-hajuni. Pt gamat hebat has wo e juh. T hekith ia wo ni-tha'iwush g ni-obga, pt pi ia huh wo i ni-neith k ia wash wo ni-kaihamath. T ia wo ni-oimelchuthahim ch ia wo ni-mea. Pt ga waha wo him k ia wo ni-nei. Nt wo wa chum s-uam mahsk ch am wo kahchk, pt wa has wo

~~~~~

Suhani He stayed and made his home where the Pimas now live. Another powerful medicine man named Two Dust Devils, took land further up at the foot of the mountain, and lived there alone. He had an Apache child as a slave. When the child grew up he knew the Pima language, and must have considered himself to be a Pima.

### **His Master is Killed**

One day Two Dust Devils knew he would soon be killed. He told his slave "Your people are going to kill me. You must hide somewhere and don't come to see me when they run me out. Just keep listening. They'll make me run round and round before they kill me. Then you come and see me. Even though I'm there in an unsightly condition, you must not think anything of it, just



ni-elith k ab wo si ni-hohowo gi'ikko. Tam wo i s-ap'ek.  
Pt haha wo hih maptp hasko wo i e tatchua. Waptp wo  
i ha oi g e-hajuni mat a wo ni-mea. Pi aps hab hig wo  
e juh k imhab ha'ag wo him k wo ha nei g ni hajuni k am  
wo ha ahgi mat has masma hab e juh itha ni-chu'ichug.  
Tp hems wo wa s-m-ho'ige'ith k wo m-bei. Pt wo e  
kihkamchuth k ha wehm ha'ichu wo tatchua. T heg  
heka j hab wo s-ap'ek g m-kihthag."

Bo kaj g keli. Sh wehoh hab wa e juh. Sh am  
thatha g ohb chuhug. Sh gm huh meh g wiapo'oge'el  
k gd huh e ehsto sha'i ch ed mash am e gaggatahim ch  
si'ispolkthas g sha'i. Sh i'ajed am wash kaibam mo am  
huh i cheggiahim g keli ch am i me'ok gm huh hihuh.  
Sh gam hahawa hih g wiapo'oge'el k hab e juh mam  
hab ahg k washaba pi ha oi g e-hajuni k ia hah ha'ag  
hih Akimel O'othham ha wui k ia huh wash chum jwia.

---

inhale over me four times. That's all that is necessary. You may  
go wherever you want. Perhaps you will follow your people who  
kill me. Or instead, you might go the other way and see my  
people and tell them what my fate was. Maybe they'll be kind to  
you and receive you. You will settle with them and work with  
them. That way you'll have a good life."

That's what the old man said, and that's just what happen-  
ed. The enemy came during the night. The boy ran and hid in one  
of the piles of brush where they were clearing land. From there  
he heard them fighting the old man. When they had killed him  
they went away. Then the boy went and did what he had been  
told. But, instead of following his people, he came back to the  
Pimas.

T am tha'iwush g o'othham k si hihnk ch hab kaj,  
"Ga g wo' la at g t-obga jiwia. Mt am has masma wo  
i chegito matt hab wo juh." Sh am ha hekaj e chehm  
g hemajkam k am chechga ch ha'ichu chu'ichk.

Kush hab kaj g nehol. "Mea amt g keli mani heg  
wehm kih ga huh tho'ag bahsho " Sh am i shoanihum  
wehmaj ch am hahawa hihih wehmaj k ga huh thatha  
k am i hemapai g gaggata k am thahm woi g muhki k  
mehi. T am i hagito. T hihih uhhum. Sh i ha oi g nehol  
itham Akimel O'othham.

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As soon as he arrived a man ran out yelling and saying,  
"Everyone come out! An enemy has come! Think of what we're  
going to do to him!" Right away the people gathered and looked  
him over and questioned him.

The slave said, "They killed the old man I live with over at  
the foot of the mountain." After they mourned with him, they  
went with him to the place. There they gathered up the brush  
that had been cut and laid the body on it and burned it. When it  
finished burning, they went home and the slave went with them.

**Mash ha Hohnt k hahawa e Muhkith**

Sh g Suhani Mahkai bei ilitha ohb ali k ge'elith k  
mah g e-alithag. Sh hab wud Puhl Ha'akam

Sh pi tash amjed mat bohnt hitha wiapo'oge'e, sh  
wipi'am. T heki huh e ai mat wo jiwa, k wash kiap pi  
ha'ichug. Sh am i taht g uwi mamtp hemis mea g kunaj  
k hab haha wash kaitham ne'e:

*Baht huh wa hih g ni-kun?*

*Baht huh wa hih? Baht huh wa hih?*

*Nagas heki huh hebai muh g ni-kun.*

*Heg wepo g meht gamai huh kehkon*

Sh g chechoj kaio k ha hekaj an e bahmuth k gm  
huh gahghio g wipi'amdah k ab cheh g munkigai mo  
ab hemu hab wad Wonami. Sh g al haishani am kehk

---

**He Marries and Later is Killed**

Suhani Mahkai took this enemy child and raised him and  
gave him to his daughter. Her name was Puhl Ha'akam

Not long after this boy married her, he went hunting. Long  
after time for him to come back, he was still gone. Suddenly,  
sensing that her husband might have been killed, the girl sang

*Where did my husband go?*

*Where did he go? Where did he go?*

*Maybe my husband already died.*

*It looks like the death fire*

*Appearing there in the west.*

When the men heard it, they called for help right away and  
a search party went out looking for the hunter. They found his  
body at a place that's now called "Hat." There was a little

ch g mo'otkaj g wipi'andam ab wahkithas hab masma  
 mo g wonami. T ia'i neithok gd huh wahawa bei g  
 hohnigaj itha muhki. Sh ia ha wehm hemapai g chulhu-  
 gaj g wipi'andam k mehi. Sh ia'i hagito. Sh gm huh  
 hahawa hihuh uhhum k gd huh thatha e-kih am

T am ha hekaj e nahto g Suhani Mahkai k hih am  
 Ahngam wui. nash pi ith am e ahgal hekki huh. Sh ia  
 jiwia g Suhani Mahkai. Sh ia wanawa mahmadho g  
 al thaj Msh hab chehch g ali "Pad Ahngam"



saguaro cactus standing there with the scalp of the hunter put on  
 it like a hat. When they saw it, they brought the dead man's wife  
 there. With their help she gathered up the flesh of the hunter and  
 burned it. When it finished burning they went home.

When they arrived, Suhani Mahkai made ready and went to  
 Ahngam because he had spoken for the land there long before. He  
 made his home there and his daughter bore a child which they  
 named Ugly Desert Wulow.



**Mash am i Ge'etha g Alithaj Ahngam t am**

Sh am sha'i ge'etha itha ali. sh g bahbaj gahtchuth k ep hahpoteh Kush edapk i nahto, matsh wo wipi'o g ge'eged. Tsh s-ha oitham itha ali k chum ahgith g e-je'e Tsh pi hiwigi. Sh am wa e ahg mat wo wa ha oi g wipi'okam. Tsh am nahawa i thagito g je'ei Sh gm huh ha wehm hih.

Sh am huh hebat i woh. Tsh wash i si'alun wama g ali. K ge koawul am kehk ch g u'uhig mahmad am nen'e heg eda koawul. Sh am ha cheh g ali k am oimed ch chum ha mammu Ish ia cheh g wihpiop k wehmt k hekith hema mem'a ch hab wo cher "Beh ni Pi ap wa ne-makima g e-je'e" Sh ha u'him g ha-ko'ij ch gn huh ha chulshpahim. Tsh am i e nahto g ge'eged k gm

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**The Apache's Son Grows up at Desert Willow**

When the child was partly grown his maternal grandfather made him a bow and some arrows. Just as he finished the people were going hunting. The child wanted to go with them, and told his mother. But she wouldn't let him. Again he declared that he must go with the hunters. So his mother let him go and he went out with them.

They made camp somewhere. Early in the morning the child got up. There was a wolfberry bush standing there with some birds singing in it. The child saw them and was circling the bush trying to shoot them when the young men found him and helped him. Each time one of the young men killed one he would say, "Take it. You don't want to give me your mother." So he went along picking up what they killed and putting it under his belt.

huh wipi'o. Sh am wa'i nod g ali k gm huh hih uhhum  
k gd huh jiwia e-kih am.

Sh am thaha g je'ej. T am wecho ha shul g u'uhig  
mahmad ha-ko'ij k hab ahgith mo has kaij g wihpiop  
ch mamka g e-ko'ij, "S has ahg ch hab kaij g wihpiop?  
Ni pi ha amichuth."

Sh am i shosha k am i ehb k hab ahgith mat has  
masma e muhkith g ohgaj wenog mat pi koi mahsi.  
“Hemuch ap heg hekaj sho'ig e wua ch an oimmed.”

Sh am epai i shosha k am i ehb k hab kaij. "Mant hemu hab o wa epai juh g onb hab masma mashp hab juh g ni-ohg Pt wo him k wo ahgi g jehjenakud chek-  
nim, t wo ha hemapai g o'othham. Nt am wo ha'ichu ha ahgi."

The men got ready and went hunting, but the boy returned to his home.

His mother was sitting there and he let the baby birds they had killed fall at her feet, and told her what the young men had said when they gave him their kill. "I wonder why the young men say this. I don't understand them."

She began to cry and when she stopped, she told him how his father was killed before he was born. "That's why you are wandering around so pitifully now."

He began to cry too and when he stopped he said, "The time has come for me to do the same to the Apache as they have done to my father. Go tell the Meeting place Keeper to have the people gather. I'm going to tell them something."



Sh hi wa chum pi hobhoi g je'ej k hab ahg "Thap wash ali ch pi wehoh ap ha'icnu wo ha ahgi g ge'eged "

Sh shoak ch am wa ah'ath g e-je'e mat am wo wa hih, "S mahch am wa mant haschu wo ha ahgi." Sh am i s-ho'ige'el g e-mad k gm huh wahawa him k gd huh ahgith g jehnikud chekehim mo has kaij g ali.

Sh hab kaij g keli. "Am o wa sap'e. Nt wo wa ha hemapai g hemajkam It wo kah, s haschu wo t-ahgi g ali." T wa wehoh am na hemapai g hemajkam. T jiwa g uwi k u'apa g e-mad.

~~~~~

His mother objected, telling him, "You're still just a child. You can't speak to the adults."

He cried as he told her again to go. "I already know what I'm going to tell them." She pitied her child and went to tell the Meeting-place Keeper what the child said.

The old man said, "That's alright. I'll gather the people and we'll hear what the child is going to tell us." So he gathered the people, and the woman brought her child.

**Mash wo e Agwua g e-Ohj Muhkigkaj**

**K hab kaii:**

“Ni wa hebai g ni-kih ahg ch heg thahm am kahch ch pi has s-ni-mahch. K wa wud hejel ni-matathag. Ni wa heg eda am banimmed ch pi has s-ni-mahch.

“K wa im si'alig tahgio thaha g Ge s-Tontham Ba'ag Mahkai. T wa heg am chum ni-neith k am s-ni-ho'ige'i-tham e tahtam k am wuhsh. K wa wud si s-edaweso kehkam s-kohmagi bahiwuaj. T wa gam si huhpan k at wa haschu hagi sikolk wepogith k nahto k heg ab si ni ihbachuth k wa ab si s-ap ni-hekowithachuth.

“K wa un hudunig tahgio thaha g Ge s-Chehthagi  
Wisag Mahkai T wa am chum ni-neith k amp s-ni-ho'i-

## He must Avenge His Father's Death

He said:

"I lived, as you know (speaking for his father) in the land I called my home, and lay there not knowing who I was. There were the ashes of my cremation. I was crawling around in them, not knowing who I was.

"To the east, as I've seen and told you, sat Great Shining Eagle Medicine Man. As soon as he saw me, he felt kind toward me and rose (to present his gift). It was his very center firmly rooted gray-taw leather (he gave me). He pulled it right out and made it like some kind of circular hide (shield) and finished it and gave me heart with it, hanging it very well under my arm.

"To the west—as I've said—sat Great Green Hawk Medicine Man. As soon as he saw me he seemed to feel kindly toward me.

ge'itham e tahtam k am wuhshani k ab gi'likko i e  
holiwkath k ia ni-chehmo K wa wud si s-edaweso  
kehkam bahuwaj T wa heg ab si huhpan k haschu uhs  
shopolk wepogith k nahto k heg ab si ni-ihbachuth k wa  
an si s-ap ni-komishpadath.

"K wa im wakoliw tahgio thaha g Ge s-Oam  
t-Wehmkal T wa am chum ni-neith k am s-ni-ho'ige'i-  
tham e tahtam k am wuhsh K wa wud kukujuki T wa  
heg hewelchuth k heg wepcho ab gi'likko i e komadwua  
k ia ni-chehmo. T wa heg am s-ni-hohho'ithach K wa  
wud kukujuki T wa hascha gaht gi'aukam wepogith  
k nahto k heg ab si ni-ihbach.

"K wa im juhpin tahgio thaha g Ge s-Kohmagi  
t-Wehmkal. T wa heg am chum ni-neith k am p s-ni-

~~~~~

and rose (with his gift) He rolled over in the air four times and  
overwhelmed me It was his very center firmly rooted tail feather  
(he gave me). He very quickly pulled it and made it like some  
kind of short stick (tomahawk) and finished it and gave me heart  
with it, attaching it very well on my back

"To the south, as I've said, sat our Great Yellow Clan  
Companion (Buzzard) As soon as he saw me he felt kind toward  
me and rose (with his gift) He rolled over in the air four times  
and overwhelmed me It was heat waves (he gave me) He made  
them into wind and came under cover of it four times and over-  
whelmed me, to my pleasure. It was heat waves (he gave me) He  
made it like some kind of bow string and finished it and gave me  
heart with it.

"To the north, as I've said sat our Great Gray Clan Com-  
panion (Coyote) As soon as he saw me he seemed to feel kind

-ho'ige'itham e tahtam k am wuhsh. K wa wud shashkaj. T wa heg chewagi wepogith k heg wepcho ab gi'ikko a'ai i hejelwua k ia ni-chehmo. T wa heg am s-ni-hohho'i-thach. K wa wud snashkaj. T wa haschu wahpk chu'ichig wepogith k nahto k heg ab si ni-ihbachuth, k i wuhshani k an ni-nohnhoi an ni-u'u k i ni-wuhshath k i ni-gegoki-dath k mahkai wohga oithk i ni-wanchkwupahi.

"T wa wenog ni-chehgi g Ohb jewedga. Ohb tho'agga. Ohb shuhthagga. Nt wa ab hudunig wua. K wa ab kehk g uhs muhkig. Nt wa heg ab wanimun k am nai, wehbig g washai wankut k heg thahm thai g ni-wiapo'oge'eiga. ni-mahikaiga.

"T wa wenog ab i mahsi. Nt wa am wuhshani k gi'ikko ha cheggia k ab chehmo g ni-obga thaikud. K wa

~~~~~

toward me and rose (with his gift). It was a morning mirage (he gave me) He made it like a cloud and slid from side to side under cover of it four times and overwhelmed me, to my pleasure It was a morning mirage (he gave me) He made it like a reed (arrow shaft) and finished it and gave me heart with it He arose and took me by the hands and strengthened me and dragged me along the path of a medicine man.

"At that time, as I've said, he showed me the enemy's country the enemy's mountains the enemy's water I kept going until evening There stood a dead tree I pulled it down and made a fire By it I made a grass mat on which I set my young man, my medicine man

"When morning came, I went out and fogged it four times and overcame my enemies post They were sitting there row after

ha'akiapa e wehbig thadha T wa ni-neithok g heiel  
e-washaiga keikon k i gehshok in i talhi T wa wenog g  
ni-wiapo'oge'elga chum neithok ab e iawua k pi haschu  
thathgichuth k s-kehg muhkigaj neith k i e nodagi.

"K wa wud s-Kohmagi ni Weamkal ch in med ni-  
huhugith an ch si s-ap kartham hnnkim K wa neg hekaj  
g jewed wehsko si wo'iwua ch kahch, thontna'ag chuh-  
chim, wehsko s shashawk ch enuhch K wa wud  
chewagigaj. T wa uhg i bek in huh t-thabm ul Ni wa  
heg wecho ab wanchkwuhim gali ne-behi ch guwi ni-behi

"Ni wa hab ni-juh k ab chiehmo g ni-jewedga K wa  
ab kahch g keli wi'ithag, wuhpu, s-enuhug, nohnnor  
s-ko'ok, kakio s-ko'ok, k ab kahch T wa ni-neithok ab  
uhg i e bei K wa ab ep kahch g oks wi'ithag wuhpu  
s-chuhug, nohnnor s-ko'ok kakio s-ko'ok k ab kahch



row When they saw me they stumbled over their own grass mats.  
When they had fallen they rolled down. When my medicine man  
saw that, he poured out his power on them. Without a straggle he  
saw the enemy's body completely dead, and returned.

"It was my Gray Can Companion running and yelping at  
my side, and his yelping sounded good. That's why the earth lay  
firmly everywhere, the mountains stood firmly, echoing loudly  
everywhere and standing firmly. It was his clouds, as I've said.  
He raised them and put them over us. Under their protection I  
struggled along with my child and my woman.

"I went through my land, as I've said. There lay an old man  
that was left, eyes darkened, hands pained, legs pained, lying there  
very still. When he saw me he raised himself up. There lay an old  
woman that was left, eyes darkened, hands pained, legs pained,

T wa ni-neithok ab ep uhg i e bei T wa i tha'iwuni k in  
a'ai si chuhthk. T wa heg hekaj g ni-jewedga wehsko si  
ugij. Ni-thohtha'agga chuhchim wehsko si ugij ch chuhch.

"Nt wa heg thahm u'apa g Olib s-kehg nahnko  
chu'ichigaj, hewelgaj, chewagigaj, ha'ichu mahchigaj,  
ha'ichu amichuthadgaj, s-mahch g ha'ichu ahgaj Nt wa  
heg thaish k thahiwua. T wa g ni-wiapo'oge'elga g jewed  
huhugithag keish k kekiwua, ha'ichu medtham e wepo-  
gith, u'uhig tha'atham e wepogith.

"Nt wa heg neithok heg heka si wahm ni-tahthk ch  
thaha. Ha'ab g wo hems hu'i elith k tatchua, nahnko  
ni-ihmigi. Ch hemu hab s-ta padma juni g Pad Shoiga.  
Nani s-ap o s-ta kaihogim kaij?"

Sn ia'i amich g kekel mo haschu ahg ch hab masma

~~~~~

lying there very still. When she saw me she raised herself up. She  
ran out and danced wildly from side to side. That's why my land  
shook everywhere, my mountains standing firm, shook every-  
where and still stand.

There, as I've said, I brought the enemy's wonderful pow-  
ers, his winds, his clouds, his knowledge, his understanding, his  
learned sayings. I claimed the spoil and sat down. My medicine  
man stepped on the earth's edges and stood, making himself like  
things that run, making himself like birds that fly.

"Because I have seen this I am in a position to look forward  
confidently. I wish you would also think this way and want to do  
this, my relatives. Now we are acting lazily toward Ugly Slave.  
Is what I say right or unacceptable to you?"

Then the old men realized why the boy had these visions.



ha'ichu neith ihtha ali k s-wehoch mat ith s-ap wo i ha  
wanim am Ohb ha wui. T hab wo e juh am la tahgio  
m am hab che'is ne'okij ed ihtha wiapo'oge'el

### **Mash Ep Neok g Ali**

Am hah hebai, sh am ep i e chehm g hemajkam  
K hab kaij ihtha wiapo'oge'el:

“la att wa t-chehm, nahnko ni-ihmigi.

“K wa hemu hab mahs ihtha t-wankus kahchim.  
ha'akia a'ankaj e ma'ishch ch kahch. Thohtha'ag chuh-  
chim, wehsko si s-wihgithag ch chuhch. I wa am g  
s-chuhugam chum hih, pi ha ehkathag ch i hih. I wa am  
g tash chum hih, pi ha tonlig ch i hih.

“Kunt wa hab masma ha'ichu nei. K wa wud hejel

~~~~~

and believed he would be able to lead them against the Apaches.  
It would happen to them as was said in the talk of this young  
man.

### **The Child Speaks Again**

Later, the people gathered again and the boy said

“We have gathered here, my relatives.

“Now it was like this, as I have told you. This mat of ours  
(land) is always lying here, covered with so many feathers (clouds).  
The majestic mountains are always standing there. They're cover-  
ed all over with down (clouds). The night tried to go, and having  
no shadow, it went. The sun tried to go, and having no light, it  
went.

“I saw something like this. It was the dry remains of my own

ni-oh'o wakumigthag. Kunt wa heg ab wanimun k am nai. Kut wa heg mek am e eda bebeth k am e eda thoahim k g thahm kahchim si maggan k s-kuiwodam i e nahsh kihj wui. K g jewedgaj s-mahsko i e ul Thohtha'aggaj si s-wepgumith ch am chuhch. K wa wud hejel ni-koshwa. Kunt wa heg s-kehg wakot. K wa wud hejel ni-eh'ed. Kunt wa heg ab wa'ig k i'ok s-naumam neok.

"Kunt wa am wuhshani k g jewed chu'uchwithk i pi ha wia, u'us e'ekathag i pi ha wia. Hebai g jewed s-thahpk thahm kupal hejelwua k am chum si s-kehg sho'igthag thathge ni-elith. Pim okis huh ha'ichu la okis huh t-thahm ulini g s-kehg sho'igthag ch amjed kuawith (agshp) i hejelwua k ia ni-bahsho gei. Kunt wa an chum kohm k an wabsh hejel ni-koh. Has huh juh k am bei hegai am ni-matk ed k a'ai wuhpa k chum nei.

---

bones I pulled them off and made a fire there. They burned and rumbled and thundered in themselves and cracked open the heavens and turned westward toward his home. His land appeared in view. His mountains were standing there all lit up. There was my own skull, I made a good canteen of it. It was my own blood I carried in it and when I had drunk it, I talked drunkenly.

"I went on and left none of the earth's hills untouched, no trees' shadows unsearched. Somewhere I slid face downward on the barren earth and thought I straggled with the beautiful lowly life. Ahs, it wasn't here. I found that this beautiful lowly life was up above and came sliding down from there and fell in front of me. I tried to embrace him, but just embraced myself. Somehow, I took him in my hands and turned him over and over, surprised

k wa hab s-ta neithhogim enu'ig ch kahch. wuhio s-  
-chukthag ch kahch, mo'o s-lukiwoni ch kahch.

“Ia okis huh t-thahm ulini g s-kehg sho'igthag ch  
amjed g oh'ogaj si'iskol ia e rawua k g tewed si wa'akpan  
k cheh. K wa wud kikhij chuhchim. Kut wa gm i si  
wi'um k gm i si i'umkidath k chuhcha. K wa wud  
shuhshuggaj wehchim. T wa gm i si wi'um k gm i si  
wapkoladath k toa.

“K wa wud wopogaj wehchim. Kut wa gm i si wo-  
pogbadchuth k toa Kut heg thahm s-wechngam e  
gohkich g ni-obga Kunt wa amjed shopol oithchugim k  
ab hemako shulthagiga ab hemapi ul g s-kehng waipo'o-  
ge'elgaj, s-kehng chehiagaj, s-kehng kehngaj, s-kehng aohnigan,  
s-kehng alithaj, s-kehng uwigaj s-kehng haschu uhsgaj, ge  
shawadk tatk, ge shawadk wa'ug ge s-tadani habhag,

that he was unpleasant to see, lying there so still, face blackened  
and lying there, hair cut ragged and lying there

"So the beautiful humble life is up above, and from there his tears were poured out in drops and left the earth well sprinkled. His houses were always standing there. It gushed and pushed against them but left them standing. Then it lay in puddles. It gushed against them and piled up driftwood on them.

"There were his roads. It left them ruined. My enemy left fresh tracks there. From there I tracked on his heels. At one of his water holes I gathered his handsome boy, his pretty girl, his handsome old man, his pretty wife, his pretty child, his pretty sister, his pretty tree of some kind with thick root, thick trunk,

s-kehg mudathag, s-kehg heosig, s-kehg hikugthag ch pi  
ha muhkigam kaij ch wo bai.

"Kunt wa ha'akia nahnko chu'ichigaj ab si hemapi  
ul. Kut wa wenog hahawa i nehni g ni-wihpiopga k ab  
pi haschu thathgichuth k g s-kehg muhkigaj neithok i e  
nohnogi.

"Ha'ab g wo hems hu'i elith k tatchua, nahnko  
ni-ihmigi. Kutt hemu hab wo s-padmakam wepo thoh-  
ththa g Pad Shoiga. Nani s-ap hab kaij, aha nani s-ta  
kaihogim kaij?



wide leaves, good tassles, good flowers, good fruit, and healthy  
seed that will bear fruit.

"I gathered a number of different powers of lus in one place.  
Then, as you know, my boys (medicine men) flew and, without  
a struggle, saw him completely dead and returned

"I wish you might think this way, my various relatives  
Soon we will be treating Ugly Slave like a lazy person. Is what I  
say right or unacceptable to you?"

**Mash Wehoh hab e Juh mo Has Kaij g Ali**

Sh wenog ab hihim k in huh oiopo e-obga ha-kih  
an. Tsh wehoh hab e jah mo hab che'is am ne'okij ed  
ihtha wiapo'oge'el. Tsh gi'ikpa ha cheggia k gi'ikko ha  
gehg k g ohb ali hema bek hebai i wohpo ch am thatisha  
jeg ed ch wo ne'eth ch wo e a'aschuthath ith hekaj ohb  
ali.

Sh ia huh ai g e-jewedga k am wa ep woh k am  
thai g ohb ali k hab kaitham nei:

*Yeweli uhksha, yeweli uhksha,  
Eng ena am m-nashawua. Haia a'  
Yeweli uhksha, Yeweli uhksha keh ta him  
Shohing ali ncholi, pi ipki yebai ng*

---

**What the Child Says Takes Place**

Then they went and wandered in the land of their enemies.  
What was said in this young man's speech came to pass. Four  
times they fought, and four times they defeated the Apache,  
capturing one of their children. Then wherever they made camp  
they would set him in the open and sing for him and make each  
other laugh.

When they reached their own country they camped again  
and set the Apache child up and sang for him

*Windbreak. Windbreak.  
In it we set you. Poor thing!  
Windbreak.  
You have a windbreak and come here  
Poor little slave, you never*

*E-hajuni a neina. Haia a!*  
*Yeweli uhksha kch ia hime.*

(Hewel uhksha, hewel uhksha. Heg eda att am m-thash-wua. Haia ha! Hewel uhksha. Hewel uhksha ap ken ia him. Sho'ig al ne'ol, pi apki heba g e-hajuni ha neith. Haia ha! Hewel uhksha ap kch ia him.)

Sh amjed hihim k hab ahg g nehol mat wo med k hebai wo i kekiwua. t am wo mea Tsh wa wehoh i med k ab hah hebai i kekiwua. T am me'a k hab juh mamsh hab juh g mo'obdam k g kahioj hema wahawua k u'ath ch am ai m an ge jehjeg k am heg oither gohkitahim g ohb ali k hab kaij, "Tad oki wah memda." Sh amjed hab e a'aga "Tad Memelkud".

---

*See your people. Poor thing!*  
*You have a windbreak and come here.*

When they went on, they told the slave to run, and wherever he stopped they would kill him. So he ran, and where he stopped, they killed him and did to him as was done to the hunter. Then they removed one of his legs and took it with them, going to an open place. There they made tracks with the leg and said, "A foot has been running here." From then on the place was called "Foot Running Place".

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kaij, "Matsh im g o'othham wipi'amed k pi jiwia. Kumt gamai wo ne'iopa k wo nei. Wahshan amtp hebai heki huh i mea. K hab pi ha'ichug."

Kush am ha hekaj ne'iopa g wihpiop k gm huh a'ai wohp k ash ab huh wa wehoh hebai cheh mamsh ab mea. Kamsh g chuhhugaj i hikchulith k an al hahshani wehbig bihag k g mo'otkaj gam wahawua k ab wonamich g hahshani. Kush ith ia'i neithok k gm huh uhhum hihih g wihpiop k ash gd huh thatha k hab kaij, "Mamtki wa wehoh ab mea g wipi'amdam."

Kush am i shoak hegai chehia k ash mu'i tash ab shoakihim ch am nahawa i ehb k ash hab kaij, "Mant hema tash wo wa ni-agwua."



and broadcast it, saying, "It's reported that a man went out hunting from here and didn't come back. You must hurry out there and see. He may have already been killed out there somewhere."

So right away the young men rushed out and ran in every direction and found it was really true that he had been killed. They had stripped off his flesh and wrapped it around a little saguaro cactus and made a hat of his scalp for the cactus. When they saw this the young men went home. When they arrived they said, "They really did kill the hunter."

The girl cried for days. When she stopped she said, "Some day I will get even."

**Mash i Ge'etha g Alithai Hegai Wipi'athambad**

Kush am huh wa'i he'es, sh hah wash mahmadho  
ihtha cheha. Sh wud al eneoj g ali, k ash am sta'i  
ge'etha. Kush g woskaj ge gahtch. Sh an kih wehbig  
chum hekith wipi'a ihtha ali Sh wash pi hedai ahgith  
mash has e juh g ohgaj.

Kush wash krap chumaj Sh am wo ge kuhshtho k  
an e hemapai g wihpiop. Sh s-ha oitham itha al Sh  
chum pi hiwigi g je'ej Sh am wa e alig mash wo wa ha  
oi. Sh am hahawa i thagito Sh gm hui ha ci Sh am  
i hud. Sh am hui hebai i woh.

Sh wash i si'alim wami itha ali k ash g kul-wichi-  
gam mahmad am ha cheh koawul che d kash am oimmed  
ch chum ha mummu. Sh am i wahpami g wihipop k ash  
am thatha k ash hema hema mem'lath ch am al wapo'o-

## The Hunter's Child Grows Up

Not long after that the girl had a child. It was a boy, and when he was partly grown his father's father made him a bow. He always hunted around the house, but no one told him what had happened to his father.

Once while he was still small, the young men were going to chase game. When they gathered he wanted to go with them. His mother didn't want to let him but he was determined to go. She finally let him go and he went with them. The sun went down and they made camp.

Early in the morning the boy got up and found some curved-bill thrasher babies in a wolfberry bush and was running around trying to shoot them. The young men got up and came and

ge'el wui thatha'ichuth kch hab kakithach. "Behini k hekith am wo wa ni-wehhejed neo e-je'e wui," o ash hab wo ah, "Behini. Pi ap wa ni-mahkimk g e-je'e." Kush pi ha amichuth mas haschu ahg ch hab kaij itham wihpiop, ch hi wash ha ui itham u'uhig. Kush an i kuhshthahim ch gm huh uhhum hihim k gd huh thatha

Sh am hab i ahgith g e-je'e itha wiapo'oge'el mash has kaij g o'othham. Sh washaba pi ha amichuth mas has ahg ch hab kaij itham o'othham. Kush wenog hab hahawa kaij g je'ej, "Mu'ij o hegai hab kaitham ne'oki heg hekaj mat pi ha'ichu ni-abam. Kunt mea g m-ohg. Ni mu'i shoakihim ch heg hekaj amjed pi ha kun ch ia wash thaha. K hab nahnko kaij g wihpiop, atp chum s-ni-ihmimkch."

Bash kaij itha chehia kch shoak. Sh g madaj am i chum neithok epai i shosha k am hab i kaij, "Mant



one of them would kill one and throw it to the boy saying, "Take it and sometime talk to your mother for me," or "Take it. You don't want to give me your mother." He didn't understand why the men said this and would just take the birds. After the chase they went home.

The boy told his mother what the men said but that he didn't understand what they meant by it. Then his mother said "There is a lot of that kind of talk because of my misfortune. Your father was killed. I cried very much and so from then on had no husband and just stayed at home. That's why the young men jokingly say they would like to marry me."

The girl was crying when she said this. Her son also cried

hema tash heg wa oithk am hab cpai wo juh g Ohb."

Kush eda kelit g woskaj k ash pi wipi'a ch pi githa-  
himmed, ish am wash thak ch ha'ichu ahgith g e-wosmad.  
Kush am wash chum sha'i ge'etha k ash hab wa chu'ig  
mash hab chu'ig g ohgajbad, chum hekith hejel oimmed  
ch wipi'a. Kush hekith pi wo wipi'amed k si'al kehk wo  
wamig k gm huh wo e memelch.

### **Mash am ha Nam g Wisag ch Ba'ag**

Sh am wa ep e melchuta k am huh hebat wash kia  
med Sh ha'ichu haha wash si s-kuhgkim i hum k gam si  
gewichkwua Sh am wo'o keh neita Sh am ge e cheggia  
g hemajkam. Sh g wisag am thath'e ch ga huh ohb ch  
ed gegshshe keh gm huh wash i komad ha wulappa Sh  
am wo'o. Sh g tash ab i chesh Sh am bahawa i e taht



and said, "Some day I'm going to do the same thing back to the Apache."

Then his grandfather got old and didn't hunt or go scouting Apaches. He just stayed and told things to the grandson. And he grew up and was just like his father used to be, always going around by himself and hunting. When he wasn't going hunting he would get up early in the morning and go for a long run.

### **He Encounters Hawk and Eagle in Visions**

One time he was running again and something came roaring at him and struck him down. He lay there and saw this. There were people warring. And a hawk was flying along, dropping among the Apache and knocking them flat. The boy was still lying there when the sun rose. Then he came to and got up.





k am i wamig k chum nei, sh g wisag gnhab thaha uhs  
t an. Sh am i neithok gm huh hih uhhum k ash gd huh  
jiwia.

Sh am i hud. Kush hab kaitham ne'e'

*Gam uh ni inga wa ho menkai,*

*Gam uh ni inga wa ho menkai,*

*Wisange ni-ahahe ka ni-ena si nahuwuna*

(Gam ant huh hig wa wo medka'i, t g wisag ni-a'ahc k  
ni-eda si tha'iwuni.)

Kush gi'likko am ai g wisag Sh hab em-ahg mash  
haha wo e melch. Sh am ep meli k ash am huh hebai  
wash kia med Sh hab wa ep e jun mash hab wa e waa  
Sh am wo'okahum. Sh ab i chesh g tash Sh am bahawa  
i nen k am i wamig k chum nei, sh g ba'ag gnhab thaha  
uhs t an Sh gm huh hih uhhum k gd huh jiwia

---

Suddenly he saw a hawk sitting up in a tree to one side When he  
saw it he went home.

When the sun went down, he sang this song:

*Yonder, as I was going to run,*

*Yonder, as I was going to run,*

*A hawk caught up with me*

*And went right through me.*

Four times the hawk met him Then one time he thought  
he would go running again As he was running along it happened  
again as it had been happening He lay there and the sun came up  
Then he awoke and got up Suddenly he saw an eagle sitting up  
in a tree to one side. He went back home.



## Mash Githahio

Kush wud wash kiap si wiapo'oge'el ch hab haha  
wash kaij mash hab wo wa githahim

Sh hab chum kaij g kekel, "Map wud wash kiap ali  
keh pi wehoh hebai s-e mahch k wo hih."

Sh am wa e ahg mash nab wa heki huh i ge'etha  
k heki huh i s-ap'e mash am oi wo e agwua. Neh, k ash  
am e nahto k gm huh nih mu'i hemajkam ha wenm. K  
ash gn huh oiopohim ch wa wehoh ha koktha g Ohb k  
ash hema wash bek ash an u'ahuth ch hab kaitham  
ne'ichuth:

*Yeweli kehsha, Yeweli kehsha,  
Eng ena am m-nashawua. Haia!  
Yewel kehsha keh am i jiwia*

---

 He Goes on a Scouting Party

He was still a young man when he said they would go scout-  
ing Apache.

The older men tried to say, "You are still a child and don't  
know how far you can go."

But he said that he had already grown up and it was time  
for him to get even for his father's death. So he got ready and  
went out with many people. And they did go about killing  
Apaches. One they just captured and were taking him along and  
singing this to him:

*Windbreak, windbreak,  
In it we set you. Poor thing!  
A windbreak you have and came here*

*Shohing ali neholi, pi apki yebai ng*  
*E-hajuni neina. Haia.*  
*Yewel kehsha kch am i jiwia.*

(Hewel kehsha, hewel kehsha. Heg eda att am m-thash-wua. Haia! Hewel kehsha ap kch am i jiwia. Sho'ig al nehoh, pi aptki hebai g e hajuni wo ha nei. Haia. Hewel kehsha ap kch am i jiwia.)

Neh, kush uhhum i hihim k ash ab huh hebai i cheka Sh hab ahg. "Mapt i'aed wo meh Kut hebai wo i hud. Kutt am wo m-mea."

Neh, sh wa wehoh amjed i med k i med k wash chum hud. Sh am i me'a k hab wa juh mamsh hab juh hegai mo'obdam Kush g kahioj hema wahawua k u'a kch ab huh hebai. sh am ge jeg. Sh heg oithch am mahstahum K hemu am hab chehgig Tad Memelkud.

Kush amjed i hihim mehk k ia huh thatha m an hemuch g Akimel O'othham kihum k ash gm huh ge e

---

*Poor slave, you never*  
*Will see your people. Poor thing!*  
*A windbreak you have and came here*

So they started back home They got so far and told him, "From here you will run When the sun goes down we'll kill you "

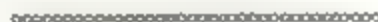
So from there he ran and ran and just as the sun was going down they killed him and did to him just as the Apaches had done to the hunter Then they took off one of his legs and brought it to where there is a plain There they made tracks with it The place is now called "Foot Running Place "

From there they went a long way and arrived here where

ne'ich Kush wenog am hab hahawa ha ahgith hegai  
wiapo'oge'eli mash haschu has e wua wenog mash am  
e memelchuth Kush wenog mash am wo kahchik ch heg  
wo wa i wepok mashp wud muhkigaj, ish mu'i nen'ei  
wo ha kahk kch mu'i cheggiathag wo neithath. Kush ith  
ia'i kah g hemajkam k ash i'ayed hab a'aga "Wisag  
Namkam " Sh ha'i hab a'aga "Ba'ag Namkam "

**Mash g O'oi Wonamim Nahnko Ahg g Wisag Namkam**

Sh am hema wud wiapo'oge'el ch ash wud si cheoj  
ch ash am i s-hehgam g Wisag Namkam heg hekaj mash  
mu'i g wihipiop s-hohho'ith g Wisag Namkam keh ash  
chum hekith wehmaj otopo ch wipi'a ch githahoppo  
keh ash wud si naipijugij. Kush eda hezar hema mash  
hab wud si cheoj hab chehgig O'oi Wonamim heg hekaj  
mash ge wonamit k ash hekith wo githahimed k wo



the Pimas now have a village and put on a sing. The young man told them what was happening when he was going out running. He said he would be on the ground as though dead, and then he would hear many songs and see many battles. The people heard this and from then on some called him "Hawk Man", and some called him "Eagle Man".

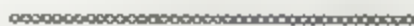
## Striped Hat Ridicules Hawk Man

They say there was another young man who was very brave, but he was jealous because many of the young men liked Hawk Man and went around with him hunting and scouting Apache and were his close friends. The one that was so brave was named "Striped Hat" because he made a hat he wore when he went

wahki ihtha e-wonami, k ash hebai wo mea g Ohb k g  
eh'edajkaj an hema wo chekshad k ash am i mu'i ha  
koktha g Ohb. Sh wash s-chekshshas ihtha wonamij.

Kush eda wenog hekith ha'i wo githahiop k hekith  
wo thatha k am wo e ne'ichuth k hekith am wo i  
amhugi, kush g chetcha ha'i wo ha ui mash ha'i wo si  
s-kehgajk, k ash am wo ha ahgi mash has i masma hihim-  
him k thatha, mash nedai ha'ichu mea, k hedai i pi  
ha'ichu mea, k hedai i bihugim, k hedai i tonom, k ash  
wehs ha'ichu am wo ha ahgi mash haschu has i e juh  
am githahimel ch ed s-ta ehbitham, s-ta hohho'itham.  
s-ta edam, s-ta a'askim keh wehs ha'ichu mash haschu  
i s-ta kakaim has e juh am ha tahgio. Kush itham chetcha  
am wo "e eda i wohp" k ash amjed am wo ha chehch g  
githahiokam.

Neh, kumsh wenog ihab ha' chehch itham O'oi



scouting Apaches, and whenever he killed one he would put  
another stripe on his hat with the blood. He had killed so many  
his hat was all stripes.

Whenever anyone returned from a scouting trip they would  
put on a sing. When they finished they would bring some of the  
girls, those that were pretty, and tell them how they wandered  
and returned, who killed an enemy and who didn't, who was hun-  
gry and who was thirsty. They would tell them everything that  
happened during the hunt that was dangerous or interesting or  
shameful or funny whatever was worth listening to that happened  
to them. These girls would do the "run to center" dance. Then  
they would name the warriors.

After they named Striped Hat and Hawk Man Striped Hat



Wonamim keh Wisag Namkam. Kush itha O'oi Wona-  
mim caum hekith mu'i nahinko ahg g Wisag Namkam.  
Sh ith am i pi nako g Wisag Namkam k ash hab kaitha n  
ne'e:

*Ganai mui neoki ini kaichunge.*

*Shohing ali m-imunanga vasas am i hoin.*

*Wani chum tahtoka ia yoiwingi.*

*S-ungiongam kaij ch thah eng ena.*

(Ganai mu'i ne'oki ani kaichug Sno'g al ni-hbthag at  
ha'as am i hoin. Want chum tahtok ia oiwig s-hugiogam  
kaij ch thaha heg eda.)

Bash kaitham ne'e, chum tatchuathch mash wo oi nei  
mas hedai hig wehoh wud si cheoj.

Sh am huh wa i he'es Sh am huh ge githahio g  
hemajkam. Sh ab wo huh g O'oi Wonamim ch Wisag  
Namkam. Sh eda hab s-e hehgamk ch s-e keh'ith Neh.

\*\*\*\*\*

would always give a long ridicule of Hawk Man Hawk Man  
couldn't stand him and would sing:

*I hear a lot of talk there,*

*And my poor heart is grieved*

*When I feel this way,*

*I say I want to end it soon*

*So I sit here singing this.*

He sang this, wanting to find out right away who was the most  
manly.

Later on the people went on another scouting party Striped  
Hat and Hawk Man were going but were jealous and hated each

kush hekaj ge gohk e hugith am hihim g githahokam.  
Sh hebai wo i woh, sh gohkpa wo e ne'ich.

Sh am huh hebai wa ep i woh. Sh hab kaj g Wisag  
Namkam mamakaiga mattki ha ai g Ohb.

### **Mash e Agwua g Wisag Namkam**

Kush hab kaj Wisag Namkam, "Mamt si'alim wo  
wahpag k wo e nahto k wash pi hedai hebai wo hih.  
Kutp pi ia huh wo t-ahgi g O'oi Wonamim k gm huh  
wash wo hih Kumt pi hedai am huh wo oi. Kut am wo  
him k am wo nei hegai mo heg pi hebai neith."

Neh, kush wa wehoh hab e juh k am i mahsi. Sh  
am e nahto g O'oi Wonamim, neh, k gm huh hih, pi am  
huh ha ahgithok g e-wehmkam. Kush eda ihtha Wisag  
Namkam wud si mahkai k ash heki huh s-mahch mash



other So the raiders went in two parties, side by side. When they  
camped, they would hold a sing in two places

So they camped again somewhere Hawk Man's medicine  
men said, "We're getting close to the Apache "

### **Hawk Man Gets Even**

Then Hawk Man said, "Get up and get ready in the morning  
but no one go anywhere. If Striped Hat goes without telling us,  
no one is to go with him. He'll go and see what he's never seen  
before."

So sure enough when morning came, Striped Hat got ready  
and left without telling them Yet Hawk Man was quite a medi-  
cine man himself and knew already what would happen to Striped  
Hat.

haschu has wo e juh am O'oi Wonamim tahgio.

Sh am huh wa he'es. Sh hema haha wash mel g o'othham k hab kaj, "Mo ia m-waith g O'oi Wonamim maptsh wo him k wo i neith k wo i wehmt "

Kush hab kaj g Wisag Namkam, "Mapt gamai wo med k wo ahgi g O'oi Wonamim. Kut am wo si s-checho-jim ha nakogath. Kunt im wo wa himath ch antp hems wo wa ha'ichu nei."

Neh, sh gm huh uhhum meh. K ash sha'i ha'as. sh ep meliw k hab ep kaj, "Maptsh wo him k wo nei g O'oi Wonamim. Kuhgam amtsh ha melch g wihiop Kush hejel am hahawa chum ha nakog."

Sh hab ep kaj g Wisag Namkam, "Mapt gamai wo med k wo ahgi g O'oi Wonamim. Kut am wo si s-checho-jim ha nakogath. Kunt im wo wa himath ch antp hems wo wa ha'ichu nei."

Sh gm huh uhhum ep med k ash ha hekaj ep meliw



Before long a runner came and said "Striped Hat is calling for you to come and help him."

Hawk Man said, "Run and tell Striped Hat to fight like a man. I may see some action when I come."

So the man ran back. Before long he came running again saying, "Go see Striped Hat. They've turned the boys back. He's standing alone."

Hawk Man said again, "Run and tell Painted Hat to fight like a man. I may see some action when I come "

The man ran back again but came running again right away



*Hemuch ipa S-ohoi Wonamime*  
*Hemuch ipa si cheoji m-ahngana*  
*Wahshowai kih miako*  
*S-uwim apa kaj ch mumuki*

(Hemuch ap wud S-o'oi Wonamim. Hemuch ap si cheoj m-ahg wahshan kih miako. S-uwim ap kaj ch mumuki.)

Neh, msh eda gd i ak am i mea.

Kush itha Wisag Namkam gnhab haha wash chehk k thath'ehi, si i e angiwitha tim k an haha wash i tha'a k wud wisag k ash gn huh i uhgka k an i nod k ash amjed si s-kuhgkim i him k ab si gei Ohb ch ed k gm huh wash i komad ha wua k ash pi mu'ikko hab e juh k am i ha hugio g Ohb.

Neh, sh ia hahawa s-mai g hemajkam mash wa wehoh g wisag namk itha wiapo'oge'el.

\*\*\*\*\*

*Just now you were Striped Hat*  
*Just now you were a brave talker*  
*Yonder by the house.*  
*Now you are talking like a woman and dving*

Just then the enemy overpowered Striped Hat and killed him.

Suddenly Hawk Man hopped to one side like a bird and flapped his arms and flew. He was a hawk. He flew up, and turned and came roaring down among the Apache, knocking them flat. He didn't do this many times before he finished them.

So you see, the people learned then that this young man really did meet a hawk.





Mash g ha Namkam ab Amjed Bebbe g Gewkthag

Sh hab e juh na'ana.

Sh am huh hebai g wiapo'oge'el kih. Kush ha'ichu  
chum s-mahchumk mas haschu ab ab ulini.

Sh ihtha wiapo'oge'el nahko ha'ichu nakog, bihu-  
gig, tonomthag, gewkogig, kohsmthag, neg heka mash  
hab masma s-mahch match am hebai ha'ichu has wo e  
juh am kohsij ed. Heg i amjed mash mu'i ha'ichu nakog  
keh hab i em-ah match heg hug amjed am wo si i e nako  
mat wud wo s-melithkamk Kutsh am huh hebai ge  
jegdat e-kih hugith am Wehs sisi'almath am e memel-  
chuth.

Kush am huh hebai am wa ep e melchuth k am

~~~~~

### **The One who has an Encounter with Something Gets Power from It**

They say this happened long ago.

Somewhere a young man lived who wanted to know what  
his abilities would be.

This young man endured various things, hunger, thirst,  
fatigue, and lack of sleep because he knew that in this way some  
thing would happen to him in his sleep. After he had endured  
many things he thought that, through this, he would be a good  
runner. One time he made a big race track beside his house. Every  
morning he would exercise himself running.

One time he was running again and, although he felt him-

hi wa i s-e tahtk mash am med, atsh am huh hebai wash  
s-e chuhugi. Pi sha'i e mahch mas he'es i tash am wo'o.

Am huh hebai hahawa i e taht k am i nen k chum  
nei mash g wisag an thaha kui t an Kutsh oi am wash  
i s-mai matsh heg gewichkwua g e-a'ankaj. Kush eda  
e-kohs ed hab wa hi wa neith mash g wisag am jiwia wui  
matsh hab wud wo wa si s-melithkamk ch ep wud wo  
si s-e mahchimkamk ab githanim t ab ch wud ep wo si  
mahkaik hab masma mash hegai wisag kch hab ahg hegai  
wiapo'oge'el, "Mat pi hedai wo sha'i m-ai ab melchutha  
t ab. Kupt ahpi ep wo i ha wanimedath g githahiokam  
heg hekaj mapt hab wo masmak mani ahni, wo e wisag-  
chuthath. T pi wo sha'i m-amich g m-obga mapt ahpi  
am wo ha ahgithath mo hebai has chu'ig T hekaj pi wo  
hasig mat wo ha koktha g o'othham g e-obga."

Heg ash neith wenog matsh am gewichkwua g wisag.



self to be running, he just fainted somewhere. He couldn't tell  
how long he lay there.

Later on, he regained consciousness and discovered a hawk  
sitting in a tree nearby. He knew then that it had knocked him  
down with its wings since in his sleep he had seen a hawk come  
so that he would be a good runner and know warfare and be a  
powerful medicine man like that hawk. The hawk had told him,  
"No one will surpass you in running. You will also lead the war-  
riors because you will be like me, able to become a hawk. The  
enemy will not understand how you can tell where they are. So  
it will not be hard for the people to defeat them."

That's what he saw when the hawk knocked him down and

am hab s-e chuhugithk, k washaba hab masma s-e mahch  
mat wash koi, sh am i ahgithahim g wisag heg eda mash  
hab em-ahg matsh wash koi. K oi wa wenog am i ahg th,  
"Mapt wud wo wisag namkamk heg hekaj mapt wehs  
ha' icha wo s-mahchhk hab masma mani ahni."



he passed out. But he learned his abilities by going to sleep. The hawk was telling him during the time he thought he was asleep. He was telling him then, "You will be a hawk man because you will know everything like I do."



## **Ha'ichu A'aga ab Amjed g Chichwihthag**

### **Mash Hema g Uwi si s-Hohho'ith g Tokada**

Sh am huh hebai g uwi kih kch ash s-e mahch ab tokada t ab kch s-melthag ch s wuuthag g ola matsh wo ha ch.chwih g hemajkam. Kush am kih kch hema mad g chehia.

Kumsh eda am waith matsh am huh hebai wo ha wehmt heg ab tokada. Kush am wuiokai itha e-mad chehia, an ge kuhnat k an wohthoka'i, k g ha'u an ge ha makodagt k ab naggia k am ep chuishpith k ab naggia k hab ahgi mat hekith wo nen k ab wo ui hegai k wo u'u k wo i gahghi g e-je'e Sh pi am huh ahgith matsh hebai wo him k hab hi wash kaj Kush wa wohoh hab

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## **Stories About Contests and Skills**

### **A Woman who Loved Field Hockey**

Once, it is said, there was a young woman who was skilled at field hockey and a fast runner. She could send the puck right where she wanted when she was competing. She lived there and had a daughter.

One time she was invited to help in a hockey game. So she made a hammock, placed her daughter in it and left her. She tied some gourd dippers together and hung them by her daughter, along with some lunch she had made for her. She told her that when she awoke she should take them and go looking for her mother. But she didn't tell her where she was going when she told

e juh ihtha chehia k am i nen k am bei hegai hahu'u  
mash ab ge kuawush ch naggia ch chuishpa k h.h, him k  
am hebai jiwia am wui g Ba'ag mash am kuh k ash hab  
kan, "Mapt wo ni-ahgi mas hebai oimmed g ni-je'e."

Kush hab kaj g Ba'ag, "Mapt ho'ip kia hema ni-  
mah g e-ha'u, nt haha wo m-ahgi mo hebai oimmed g  
m-je'e."

Kush am hema i mah. Kush hab kaj, "An o  
g tho'ag wawani m gn huh wawani. Kupt heg thahm wo  
i cheshath k gm huh wo nei gm huh heg wehgaj mo am  
oimmed g m-je'e."

Kush amjed him k am huh hebai jiwia wui g Wisag.  
Kush hab kaij, "Pt wo ni-ahgi mas hebai oimmed g  
ni-je'e."

Kush hab kaij g Wisag, "Pt ho'ip hema ni-mah g e-ha'u, nt haha wo m-ahgi mo hebai oimmed g m-je'e "

her that The girl did just as she was told When she awoke she took the dippers that were hanging there tied together, and the lunch and left She went until she came to where Eagle lived and said, "Tell me where my mother is."

Eagle said, "When you give me one of your dippers, then I'll tell you where your mother is."

So she gave him one and he said, "There's a mountain range over there. Climb up it and you will see where your mother is, beyond it."

She went on from there and came to Hawk. She said, "Tell me where my mother is."

Hawk said, "When you give me one of your dippers, then



Kush am hema i mah. Sh hab kaj, "Am o oimmed heg wehgaj tho'ag m an wawani."

Kush amjed him k am hebai jiwia mash am kih g Hawani. Kush am jiwia wui k ash hab kaj, "Mapt wo ni-ahgi mas hebai oimmed g ni-je'e "

Kush hab kaj g Hawani, "Pt ho'ip kia hema ni-mah g e-ha'u, nt haha wo m-ahgi mo hebai oimmed g m-je'e "

Kush am hema i mah. Sh hab kaj, "An o oimmed heg wehgaj tho'ag m an wawani."

Kush amjed him k am jiwia wui g Hohhi mash am kih. Sh am jiwia k hab kaj, "Mapt wo n-ahgi mas hebai oimmed g ni-je'e."

Kush hab kaj g Hohhi, "An o oimmed ith wehgaj tho'ag m an wawani."

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I'll tell you where your mother is."

So she gave him one and he said, "She's over there, beyond the mountain range."

She went on from there and came to where Crow lived. When she arrived she said "Tell me where my mother is."

Crow answered, "When you give me one of your dippers, then I'll tell you where your mother is."

So she gave him one, and he said, "She's over there beyond the mountain range."

She went on from there and came to where Mourning Dove lived. When she arrived she said, "Tell me where my mother is."

Mourning Dove said, "She's just beyond this mountain range over here."

Kush amjed him k an i cheshath k wa wohoh chum nei mash am hemajkamag ch am e hemapai hegam mash am wo e toka. Kush am him k koi gd huh jiwia k ha nei mash am g a'al oiopoth ch chichwih. Sh am jiwia ha wui k ash hab kaj, "No ia oimmed g ni-je'e?"

Kush hao kaj hegam a'al, "Heu'u. Ia o oimmed."

Kush hab kaj, "Mamt am wo hema med k wo ahgi mant ia jiwia. T ab wo i meh. Want wo nei g ni-je'e."

Kush im huh meh hegai matsp am wo ahgi. Kush ia huh chichwih ha wehm g a'al ch ash am hebai sh hab kaj, "Mamt wo hema ni-chehgi g hiani kih," nash pi g je'ej am wash e toka ch pi jiwia. Kush wa wohoh hab e juh k am hema cheh mash am hebai kih g hiani. Kush heg eda am kekiwu k am ne'e k ash gm huh wash i juhpinhi gm huh jewed wecho k koi wehs gm huh wah.



She went on from there and climbed it and found that there really were people there who had come together to play hockey. Going on, she could see there were some children playing. When she came to them, she said, "Is my mother here?"

The children said, "Yes. She's here."

Then she said, "One of you run and tell her I've come. She should run here. I must see my mother."

The one that was going to tell her ran over there, and she played with the children. Later, she said, "I'm going to find a tarantula house for myself," because her mother was just playing hockey and didn't come. And that's just what she did. When she found where a tarantula lived, she stood in it and sang and began to go down into the earth. She hadn't yet gone all the way

kush eda mel g je'ej. Kut eda gm huh wehs wah. Kush am i ahgith g Kahw, "Mapt am wo i oith k wo bei g ni-mad. Im at huh juhpi jewed wecho "

Kush am i chum oi g Kahw k hi wa chum a'ahc k ash wash g nowij an wahawu k u'apa k hab ahg hegai je'ej, "Mant hi wa chum a'ahc. K eda s-gewkam himath ch im huh juhpi. Nt wash g nowij an bek am wash wahawu." K am hi wa i mah hegai nowij Kush am bei hegai k am him am hebai hiash.

Kush am hu'i hebai. kush am wuhsh g hantsham k am kehk ch am i ge'echim k ge'edha Kush g a'at am oiopoth ch chum hekith ab ma'ikkash. Kush oi wa heb huh huh. Kush eda ab i wuhsh g ihbthaj mat hab wo e juh hemu k ab wo i wa wha g ha-ihbthag k wo bai Kush hab e juh k heb nuh huh. Kush am i pi edagi g hemajkam

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in when her mother came running. Then she went all the way in. The mother told Badger, "Follow my child in and get her. She's gone down into the earth."

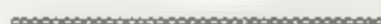
Badger followed her and tried to reach her, but just pulled off an arm and brought it and told the mother. "I tried to reach her. But she was going down too fast. I just got hold of an arm and pulled it off," so he gave her the arm. She took the arm and buried it somewhere.

Some time later, a saguaro cactus came up and grew there until it was big. The children wandered around there, always throwing things at it. So it went away. Yet the buds had come out, as they do now when they come out and ripen. It had done this and then gone away. When the people couldn't find it, they

k am e ahgith k am e hemapath am a'aga mas hebai wo cheh. k ash hab kaj. "Matt am hig wo an'ath g Ban. T am wo i gahghi. Heg o wash chum hebai melhum. T am wo i gahghu." Kush wa woho'o meh g Ban k am chum i gahghum k pi hebai sha'i edgith k ash uhhum jiwia k hab kaj mash hab wa pi hebai sha'i chehg k ash am hebai jiwia mash am ge wahiag Kutsa am i koatsh. Kush ab lu wa si s-jewow. Kush hab elith matp hems am wachum heg eda wahia.

Bash masma hab kaj. Kush hab kai itham o'otham. "Matt am hig wo ah'ath g Hawani mo heg hab wa ep chum hebai tha'a. Kut am wo him k am wo i gahghi."

Kush wa wohoh am wo i huh Hawani k ash hab kaj. "Mamt wo e nahtokchith Mat wo sha s-ni-abam mant wo chehg k wo jiwia. mt eda heki huh wo e nahtokchith." Kush am tna'a k am him k him k ash am hebai



told one another and met to discuss where to find it. They said, "Let's send Coyote. He'll go looking for it. He runs everywhere. He'll go looking for it." So Coyote ran, trying to find it. When he didn't find it anywhere, he came back saying that he couldn't find it anywhere, but that he had come to a well and peeked in. It was giving off a rotten odor, so he thought it might have drowned in the well.

When he said that, the people said, "Let's send Crow. He also flies everywhere. He'll go looking for it."

So Crow went saying, "Be ready. If I'm lucky I'll find it and come, so you be ready." Then he flew off and kept going until he saw a mountain range. There were a lot of birds flying around in a canyon. When he arrived he found the saguaro cactus

nei mash g tho'ag an wawani. Sh ga huh shahgig ch ed  
ab ge nen'e g u'uhig. Kush ab jiwia k chum nei mash ab  
kehk g hahshani ch wash s-wegi, heki huh i bak wash  
s-wegi g bahithaj. Kush ab ko'ihum ch ko'ihum ch ab  
wash i si kopothka. Kush am uhhum tha'a k gd huh  
jiwia Sh eda heki huh u'apa g o'otham g e haba k am  
toa Kush heg eda am wiho. Kut am nawai g o'othham  
Kut am gawulkai g kai mach hab a'aga "kai"

Kush am gawulkath k hab ahg g Chuhwi. "Mapt wo shahk wo med k mehk wo rawa Kut am wo wuwha g hahshani amai."

Kush wa wohoh hab e juh g Chuhwi k am u'u k  
med k am huh hebai wash kia med

Kush am nam g Ban k ash hab kaij. "Shahchu ap u'a?"

Kush hab kaij, "P. ha'ichu."

standing there, red with fruit that had already ripened. He ate and ate until he was all swollen up. Then he flew back. When he arrived, the people had already brought their baskets and put them out so he brought up the rait and spit it in them. Then the people made cactus wine. They separated the seed that we call "kaij".

When they had it separated, they told Jackrabbit, "Take it in your hand and run and throw it far away and the saguaro will come up there."

That's what Jackrabbit did. He took the seed and ran

He was still running when Coyote met him and said, "What are you carrying?"

He said, "Nothing."

Sh hab kaij. "An ap ha'ichu u'a. Nt wo nei. Shah-chu o wud?"

Kush am i tad g e-nowi. Kush im shonihi ia huh wechojed. Sh gm huh a'ai si nehni g kaij. K heg hekaj in wuwahag g hahshani mach in neith m in chuhch.

Kutsp hems hab wo e juh g Chuhwi k wo u'u k med k mehk wo shul. Kutp gm huh mehk wo s-hahshanigk. Hemu o in wa'i mia chuhch.

Kut eda gd huh nawai g o'othham k ab gi'ik s-chuhugam ab keihin k am ne'ihim. T eda am i a'ahc g ha-nawait K am i i'ihim ch nawkk. Kush nahnko masma ha o'oha g ha'ichu thoakam mach hemu in ha neith mo has masma o'ohadag.

Kush g Shoh'o am e pako'olach. Kush eda g Neh-

---

Coyote said, "You're carrying something. I want to see what it is."

Jackrabbit opened his hand, and he hit it from below. The seeds flew everywhere. So saguaro cactus came up here wherever we see it standing.

Jackrabbit might have taken it and run far away and thrown it, then there would have been saguaro far away. But now it's nearby.

Then the people made cactus wine and danced and sang for four nights. When their wine was fermented, they drank it and got drunk. They painted all the markings on the animals as we see them marked now.

Grasshopper danced a jig. At that time, Nighthawk had a



pod ha'as huh al i ch ni ch wash am i chum s a'asim g  
Shoh'o mash am e pako'olachuth Si oi wa am wash si  
e wantp g chini. K ha'as chim matp hab chu'ig ch hekaj  
s-e elith ch chuchkagath an hahawa i wushke ch an wo  
kaithgath mam an kah mat enuhug an wo kaithgath

Neh, ith o wud wa'i.



### **Mash Has Masma e Chichwih g Toka**

Tokada o wud u'wi ha-chichwihthag hek huh wa'i  
anyed. K g unskaj e chichwih mo hab e a'aga "usaga"  
ch ha'ichu ehp mo hab e a'aga "ola". Itham gohk  
ha'ichu o hab masma e nahto mat g uhp ad mamnadag  
hema wo shonen mo s-shelini k wo elpig k wo i tonj am  
nahtha ch ed mat heg hekaj wo sap i e nahsh an e-kuhg



small mouth but he laughed at Grasshopper while he was juggling  
and his mouth was wrenched to the size I guess he has now. He  
must be ashamed because he comes out now at night and stands  
like he does as you hear him in the night.

This is all.



### **How to Play Field Hockey**

Field hockey was the women's sport from ancient times.  
It's played with a hockey stick called "usaga" and a kind of puck  
called "ola". These two things are made by cutting a catclaw  
branch that's straight, then peeling it and heating it in a fire so  
it can be bent just right at the end for tossing the puck. Some-

an mat heka s-ap wo wuich g ola Kush hebai ha'ijj  
 hab wua mat g elthajkaj wo . bihiwin k am haha wo i  
 tonij T an wo wohi anai mo pi an huh bihags g elthaj.  
 T hab masma an wo e o'oha g ha-usaga. K ihtha ola hab  
 masma e nahto mat ha'as huh wo i ha shonch g gohk  
 u'us mo g uwi nowi k an wo i gi'igwulkai ha e'eda k an  
 wo ha makodath g s-wihnk hogikaj

K hab masma e chichwih ihtha tokada mat he'ekia  
 i u'uwi ab wo i e wehmt k a'ai wo e pip'ichutn k wo e  
 chichwih. wehpeg am ahgk mat hebai wo e gehg Hegam  
 gohk mat wo tha'ich g ola at ab e wui wo gegokiwua  
 k am wo tha'ich T hedai wo e nakog k wo gewichkwaa  
 am e-wehmkam ha wui. T hedai has masma wo gehg g  
 ola k gm huh wo i cheshaj mat hebai i chikshani mat an  
 wo e gehg. Nelt, k hab masma e chichwih g u'uwi heki  
 huh wa'i amjed kch hab s-wohpo'ithag.

\*\*\*\*\*

times the women wrap the stick in its bark and then heat it. It  
 scorches where the bark is not wrapped around and that is how  
 the hockey stick is decorated. This "puck" is made by cutting  
 two sticks about as long as a woman's hand and making them  
 narrow in the middle where they are joined with tough leather.

The game is played by any number of women who form  
 teams that challenge each other to play. First deciding where the  
 goal lines will be. The two who are going to start tossing the puck  
 stand facing each other. Whoever can, hits the puck to her team-  
 mates. Whoever gets it, hits it however they can to get it over the  
 goal line where the game is won.

So that's how women have played the game from ancient  
 times and why they were good runners.

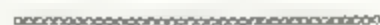
Ihtha tokada o wash nahnko masma e chichwih  
 mash hebai ha'i wo ku'ago g u'awi o wo wa'igo k ash  
 ab e-kih amjed wo i e tokahim k gin hah wo e gehg mat  
 hebai wo i ku'a o wo wa'ig k ash amjed ulium ep wo  
 i e tokahi, g e-ka'agi o g e-wa'igi molumtk.

Sha'o wa'i s-e mahch heg ab!



**Mash g Hiakim t-Gehg g Kuikud**

Sh hema o'othham talgio hab e juh ihtha wenog  
 mat ia'i wuhsh g wuaga. Sh heb hah waa e e-hohng am  
 wuaga ch ed. K an hah wa memcath en g wuaga  
 oithahim ch ith hekaj an s kaithag. Sh am i pi nako g  
 e-ihbthag g wehmaj kihkam k an hah wa summed en



Field hockey was played in various ways. It is said that when  
 some women were going for firewood or water, they would start  
 from home, tossing the puck and racing to see who would be the  
 first to get to where they were going for wood or water. Then  
 they would race back the same way, carrying their wood or water  
 on their heads.

What skill!



**The Yaquis Won the Flute from Us**

It is said this happened to a man when the puberty cere-  
 mony first appeared. He lost his wife through these ceremonies,  
 because she ran around following the ceremonies, and was told  
 about everywhere. The sorrow of his heart overcame him and he

chum s-shoshakimk. K wash wenog g si cheoj pi hekith shoak ch wash e nakog ch ha'iwich g si edathag ch pi ap tahhathkam "T wash wo huhug hemu," bo kaj ch an oimmed hejel.

Sh hema tash an wa ep oimmed ch tonom k ab jiwia Wahpk t ab k ab 'ok ia wash thak ch gm huh e ba'ich ha'ichu chegito. T ia hab hahia wash e juh g chegitoij mat wo hema kuikudt k heg eda wo shoakath ch wo che'isithath g kohlogam. T hab pi hedai wo s-mahchik mo shoak. T hab masma wo hugio g pi ap tahhathkam am e-ihbthag ed.

Neh, sh ia hema bei g wahpk k kuikudt. K an hah hebai chehog. K am heg eda wo'o kch kuhu hab kaitham mo g kohlogam. Sh wash pi am hun si oithch hab kaj ihtha kaikud. K am kaitham g hemajkam ch pi amich



wandered around feeling like crying. Yet a brave man was supposed to endure shame and overcome sorrow rather than cry. "It will be gone soon," he said, wandering around alone.

One day he was wandering around again, when he got thirsty so he came to Reed Mountain and got a drink. He was thinking about what was ahead for him when the thought suddenly occurred to him that he would make a flute and cry in it, imitating the whip-poor-will. That way no one would know he was crying, and he would overcome the sorrow in his heart.

So he took a reed and made a flute. There was a cave there, and he lay in it playing the flute like a whip-poor-will. But the flute didn't sound quite the same as a whip-poor-will. People were listening and didn't understand what kind of person was making such beautiful music. The women wanted to see who was making

mas haschu wud hemajkam ch han s-we rom s-kehg ne'e  
Sh g u'uw s-neithamk mas hedat s-wehom s-kehg ne'e  
Sh ia thaw chuchkagath T itham ha neithok ha hekaj  
pi chegito g e-hohnig itha o'othham k amjed pi saak  
ch wash kahuth ch ha a'aga mu'ikko g e-nen'ei

Sh ia wakoliw tahgio ge s-hemajkamag. K am wud  
kihkam g chetcha ch wud gi'ik ch wud e wepngam ch  
chuchkagath am wash wohp ch s-hohho'ith g kuikud mo  
ge has kaj. T hab chei mat wo t gahghio hegar o'othham  
k wo bei. T am ha-kih am chum hekith wo kahuth. Neh,  
sh amjed i wohp.

Sh am huh hebat ge s-hemajkamag. K am hema g  
wiapo'oge'el ha shosobith. hab kajch mat neg s-kehg  
ne'i am wo ha ahgi i mahsik. "Ip hems wud ni-ne'i. m  
heg kahk ch am p ni-gahghim." bo kaj g Ban.

Sh wa wehoh ia woh. T si'at keh. t i wami g Ban k

the beautiful music, so they came each night. When he saw them  
he forgot his wife right away and no longer cried. He just played  
and sang his songs over and over.

There were people living south of here. Four sisters living  
there would lay there every night and enjoy the sound of the  
flute. They said they would go looking for the man and get him.  
Then he would always play at their home. So they started to run.

Along the way there was a village. A young man tried to  
stop them, saying he would sing them a beautiful song in the  
morning. "Maybe it's my song you hear and you are looking for  
me," Coyote said.

So they camped there. At dawn Coyote got up and was

gnhab sikod memda ch si luhuk. T i wahpami g chetcha k hab kaj. "Chum apki hi wa s-keig ne'i ch itp hems s-karthag wehsko jewed ab, ch wash pi ahpi m-gahghim." Bo kaj g chetcha keh e a'aschuth ith hekaj o' othham mo ia ha ne'ichuth. Sh gi'ik kihhim t am thatha k gi'ik wihpiop ha neith k am wash bibjim ch nahnko kaj ch hehhenhuth ch ep wop'o. Sh hab e junihum k ia huh ai g e-gahgi. Sh hab masma e ap'ech mat g ge'echu wehpeg am wo nei g cheoj k am wo ahgi mat haschu has e juh si wehpeg tash ch si wehpeg hudunig ed k am wo wi'i g e oithchkam. T am epai wo ah mat haschu has e juh ba'ich tash ch ba'ich hudunig ed. Neh, bash masma e a'aga k ab ai g si chumchu. T am ah hegai mamt am wi'i. T ith ia s-honho'i g cheoj k hohnt. Sh gm huh i wanum e-kih wui itham u'uwu. Neh, bash e juh heki huh.



running in a circle, shouting loudly. Then the girls got up and said, "Even though you have a beautiful song that may be heard all over the earth, it is not you we are looking for." When they said this, they were making each other laugh over this man who was singing for them. They came like this to four villages and saw four boys, but they just passed by, saying things and laughing and running. They went on like that until they found what they were looking for. They had agreed that the oldest would go see the man first and tell him what happened the first day and the first night, and leave something for the next one to tell. She in turn, would tell what happened the next day and night. So that's how they told about themselves. When the youngest sister's turn came, she told what was left. The man liked her, so he married her. Then they took him home with them. So that's what happened long



K ia t-amjed s-mahch g Hiakim g kuikud Ch ahchim pi  
ha kuikud.



ago The Yaquis learned about the flute from us, and we don't  
have the flute.





## Ha'ichu A'aga ab Amjed g Wipi'ai

### Mash g Huawi Hema Bei g Wipi'andam

Heki huh, sh hema g keli g e-wosmad g wipi'ai mashcham. Sh pi ab huh ab e ul g wipi'ai g wiapo'oge'el. Sh washaba pi thagito k chum hekith neg wasa 1 oith-chug.

Sh am wa ep wipi'amed k g huawi mummu k ash ge tash huhu'itn k ash hudunith k pi ak ast gm huh uhhum him k gd huh jwia k hab ahgith g e-wosk.

Sh hab kaj g keli, "Mapt p wo huhu'i g e-mum-muda. Kut wo med k hebar wo wo'iwua. Kutp wo s m-abam, kut ab wo si e kuh g mummudaj k pi wo e iawua g eh edaj. Kut ba'ich wo i mahsi, kupt am wo him k am

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## Stories About Hunting

### Mule Deer Capture a Hunter

A long time ago, it is said, a man was teaching his son's child hunting. Hunting didn't come naturally to the young man, but he kept working at it and didn't give up.

One time he was out hunting again and wounded a mule deer. When he had chased it all day until sundown and didn't catch up with it, he went home. When he arrived he told his grandfather.

The old man said, "You shouldn't chase a wounded animal. He'll run and lie down somewhere. If you are lucky his wound will close and he won't lose all his blood. The next morning you'll go

wo jelikcheth k am wo i oith k hebai wo ai. Kupt hems  
 heki huh wo muh k am wo wo'okath. Kupt hi wo chum  
 huhu'ig e-mummuda. kut wo med k gm huh wo jegwosh  
 g ni-u'u ko'okthag. Kupt hebai wo chum ai, i mahsik.  
 kut gm huh wo si meh " Neh, bash kaj g keli

Sh am i mahsi Kush gm huh i jehkiamahi g e-mum-  
 mada hegai wiapo'oge'ei k ash am huh hebai jehkch k  
 ash am i oi. Kash ge tash i oith k i oith k hudunith k  
 ab chesh Al Oam t ab.

Kush ab huh hebai ge chehog. Kush heg eda ab  
 wah Kush am oithk wah k ash gi'ik s-chuhugam ab ch  
 gi'ik tash ab am heg eda oimmed tho'ag. Kash am huh  
 hebai haha wash jiwia. Sh am ge s-o'othhamag Sh ha  
 hekaj nannam g wihiop k gm huh i bei e-ge'eng wui k  
 ash gd huh u'apa.



and took for the tracks and follow them and come upon him  
 somewhere. Maybe he will already have died and will be there.  
 But if you run after it, it will run and work out the pain of your  
 arrow. Then when you try to reach it in the morning, it will run  
 off." That's what the old man said.

Morning came, and the young man went tracking his prey  
 and found the tracks and followed them. He kept following all  
 day into sunset and climbed Little Yellow Mountain.

There's a cave up there somewhere that the deer had gone  
 into. He went in after it and wandered around in the mountain  
 for four nights and four days. Suddenly he came to a place where  
 there were many people. Right away some young men met him  
 and took him to their chief.

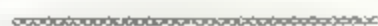
Kush hab ha hekaj kaj g keh, "Aipi apt hems am huh mummu mamtsh hema mummu. K am wo'o keh mukhim."

Kush hab kaj g wipi'andam, "Ahi ant hi wa g huawi mummu hekith huh k heg an chum onthahim ch ia wah ith eda cheho Kumi itham gi'ik s-chuhugam ab ch gi'ik tash ab ia wa'i oimmed."

Kush hab kaj g keh, "Gamai g wo i beh wihipiop. k gamai hebat has i juhni t ho'op kia has e juh g munkutham. Kunt am has haha wo ah."

Kush gm huh ha hekaj huh g wihipiop k ash warthahim hegar o'othham. Kush am was i chum him k haha wash e cheh mo wud wash huawi. Sh amjed am wash oimmed ha wehm g huawi.

Am huh hebat, sh am i e an mat uhwa g huawi. Sh e hemapath k am hema ha mamka e wihipiop g u'awi



The old man said, "Maybe it is you that wounded the one they say is wounded and dying."

The hunter said, "I did wound a mule deer some time ago and came in here trying to follow him. For four days now I've been wandering around in here."

The old man said, "Take him away, boys, and put him away somewhere until we see what becomes of the wounded deer. Then I'll speak to him."

The young men went right away and called the man. He was just going, then found that he was a mule deer. After that, he just wandered with the deer.

Some time later the mating season came and they gathered

Msh haha wash ha'i mah itha o'othham huawi k hab  
 ahg mat wo i ha wanim jeg wui k am huh wa heba wo  
 ha nuhkuth I ho'op kia uhwo, t haha wo i ha ui uhhum.

Sh am wash chum i wuwha, t gm huh si wohp g  
 u'uwi. K am wash ha oithch med g o'othham huawi.  
 Sh hekith ha jukshshap, sh si che'echek nehni ch si s-  
 -juhu'ujul wohpo'o Sh itha o'othham huawi am wash  
 ha neith nash pi pi mahch mas has masma e kekeishap  
 ch pi i shulg.

Hema tash, t ep juh. Sh inhas ep woppo g huawi.  
 T ia wahia wash ha cheh g wipi'andam. Sh gm huh si  
 wohp g huawi T eda gewko g o'othham huawi k ga lah  
 mehk ha oithch med T oi wa ia mummu g wipi'andam.  
 T am wa himhim k ab ai g cheho k am e tho'ibia. Sh  
 wenog mumku ch am chegito g huawi himthag ch s-hoh-

---

and gave each male some females. Unexpectedly they gave some  
 to the human deer and told him to lead them out somewhere and  
 take care of them until mating season was over and then bring  
 them back.

As soon as they went out the females dashed off and the  
 human deer ran after them. Whenever it rained, they would spring  
 high and dart back and forth, and the human deer would just  
 watch them because he didn't know how to step to keep from  
 falling.

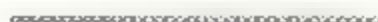
One day it rained again. The deer were running back and  
 forth, when suddenly a hunter discovered them. The deer dashed  
 off but the human deer became exhausted and was running way  
 behind them and the hunter shot him. He struggled on until he  
 reached the cave and escaped. While he was wounded he thought



ho'ith. Sh pi hab sha'i em-ahg mat wo i wahshani k an  
huh wo oimmedath g o'othham ha wehm

Sh am haha wash ahgith mat wo hih uhaum k wo  
ha nei g o'othham k wo na ahgi. t an wash wo ha  
neithath g huawi k pi an huh ep wo ha mummu mat an  
wo ha'ichu e gahgithath. "Pt wo ei ha'ichu k wo nuh-  
kuth. T wo bai. Pt heg wo ko'ath ch pi thahm ep wo ha  
mummu g huawi."

Sh wenog i wuhshani k i gahghu g s-kehg jewed k  
am i chiwia m am kih hemu. Ch hab ha a'aga O'othkam



with pleasure about the life of a deer. He didn't feel at all like  
going back out among people.

Then, unexpectedly they told him to go back home and  
tell the people he was not to shoot any more deer that are out  
looking for food. "Plant something and raise it. When it ripens  
eat it and don't shoot deer any more."

When he went out he looked for some good land and settled  
there, and those are the people we call "farmers"



**Mamsh am ha Kuh g Huawi**

Kush wud gohk hegam mohmbdam, ash am chum wipi'o. Kush pi ha abam Kush chum oiopo k pi ha'ienu cheh, ash am huh hebai i woh.

I mahsi. Kush hab kaij mat ep wo wipi'a ith i tash-kaj Kush hema hab kaij. "Am at ha'ichu has e juh abai m ab tho'ag bahsho. Kutt am wo huh abai k wo nei mas hasenu ahg k hab e juh. Ab at g hawani hud ga huh m ab tho'ag bahsho."

Sh am e nahto k am hihim k im huh i cheka. Kush g kuhbs ab i wuhsh.

Kush am hihim k ga huh thatha Kush g o'othham ab g huawi mea.

Kush hab ha ahg, "Oi g wo huhgi g chuhhug." Kush

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**Mule Deer are Corraled**

They say that one time there were two hunters who went hunting. Luck wasn't with them and when they had wandered around and found nothing, they camped out.

The next morning they decided to hunt again that day. One of them said, "Something happened there at the foot of the mountain. Let's go and see why the crow went down there."

They got ready and left. When they had gone part way, they saw smoke up ahead.

When they arrived they found a man who had killed a mule deer.

He told them, "Come and eat some meat." So they cut



Kush am i ha ahgith mash ha'i g mohmbdam ab ha  
kuh k hab ha ahg mat pi ha'ichu wo mea g o'othham

Kush ia hahawa wuhsh hema g mo'obdam k chum  
hekith mem'a g huawi Kushp am i s-manchim g huawi  
mas s-wehoh ha tatchua ch hab chum hekith ha oithchug  
g huawi Kush am wa ep hih, ash am mummu g huawi.  
Kush am meh. Kush am i oith k am huh hebai kia oith.  
Kush am g o'othham kih. Kush hab chei, "Nt wo ha  
chu'ich mas hekith ia'i med g ni-mummuda," k ash am  
him k gd huh jiwia.

Sh hab kaj hegai mash am kih, "Shahpt chu'i?"

Kush hab kaj, "Huawi ant mummu. K g gohki in  
him Kuni am oith ch amjed em-cheh mam ia kih Kunt  
hab chei mant wo em-chu'ich mas hekith in i med."



That night the coyote suddenly appeared. They caught him  
and asked him who corraled the deer.

He told them that some hunters corraled them and told  
them that people would not be able to kill anything.

Right then a hunter came into this area who was always  
killing deer. The deer must have wondered if he always followed  
them because he really liked them. He went out again as usual,  
wounding a deer. It ran off and he followed it. He was still follow-  
ing it when he saw a house. He said, "I'll ask them when my  
victim ran by here," so he went up to the house.

The man who lived there said, "What happened?"

He said, "I wounded a deer and his tracks go this way. I  
was following them and found you living here. I thought I'd ask  
you when it ran by here."

Kush hab kaij hegai kihkam, "Heg o wud m gd huh kih. Med k i waithk," bash ahg hema, "K hab wo ah, "Am at g o'othham jiwia. atsh wo m-nei."

Kush am meh hegai mamt am ah'ath k gd huh jiwia, ash hab kaij, "Ia o m-waith s-hohtam Am at g o'othham jiwia, atsh wo m-nei."

Kush am him k gd huh jiwia. Kush am thaha hegai o'othham.

Kush hab kaij hegai o'othham mash am kih, "Ia at jiwia g m-nawoj k atp am wa si m-tatchua k ithani ia m-ai. Kupt gamai wo i bek am wo thai e-kih am k wo s-ap nuhkuth. Na'as si m-tatchua k hab i m-orth k ithani ia m-ai."

Kush am i bei hegai o'othham g e-nawoj k gm huh i bei e-kih wui k ash gd huh thai e-kin am



The one who lived there said, "That's the one that lives over there." "Run and call him," he told someone, "and tell him a man has come to see him."

The one they sent ran and arrived there saying, "Quick, they're calling you. A man has come to see you."

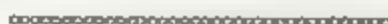
When he arrived the man was sitting there.

The man who lived there said, "Your friend came here and must really like you because he has reached you here now. Take him and keep him at your house and take good care of him. Maybe he really likes you since he followed you and reached you here."

The man took his friend to his house and kept him there.

Kush am hih g ahithag k ab i e ai mat wo uhwa g huawi. Kush i wuhsh hegai ha-ge'ejig k ash si hihnk k ch ha waith g hemajkam. Kush e chehm. Sh am ge kolhai kehk. Sn heg eda am ha kuh, ash am ha gawulkai wehst-mahm. Sh hema wud cheoj ch am i ha wuwhas. Kush im huh si wohp k ash wud huawi. Sh am ha ahg th mash hebai wo oiopo uhwalig ch ed. Sh ha'i ep wo oi hegai o'othham mash am wash jiwia. Kush am ha'i e gawulkai. K am hab ahg hegai o'othham, "Mapt itiam ha wehm wo oimne. T hebai wo oiopo, kupt gd huh wash wo wo'ok. Kut hekith wo em-ai g mo'obdam, kapt ahpi wehpeg wo tha'iwush. Kut am wo i m-oi itham," bash ahg k ash am kuhpi'o. Kush im huh si meh ha wehm g huawi.

Kush hab ahg, "Ab apt wo oimmedath m ab ha wahiaga miak ab S-chukma S-mu'uk."



A year passed and the time came for the mating season. The headman came out and shouted, calling the people, and they gathered. There was a fence there and he shut them in, separating ten of them. One was a male. He took them out and they ran off and were deer. He told them where they were to roam during mating season. Others would follow the man that had just come. Some were separated and he told the man, "You will wander with these. Wherever they wander, you are to be there. Whenever a hunter catches up with you, you must run first and they will follow you." When he had said this he opened the gate. He ran out with the deer.

He told him, "You are to roam near where they have a well, the other side of Black Peak."



Sh wa wehoh ab oimmed Kusa ab ha cheh g  
mo'obdam k ash ab huhu'i Sh in hab meh kawithk wuu  
k ga huh chesh Kush pi at. Kush eda g huhchij e ma-  
magga. Kashi wash hud. Msh hekaj pi ak am i thagito

Kush amjed ubhum i huh hegai o'othham k ia huh  
jiwia mash amjed am wipi'am si wehpeg Kush hab kaij  
g wehmaj kihkam, "Heki att huh pi m chegitto k hab  
m-elith mapt heki huh muh."

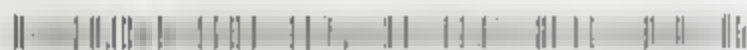
Kush am hab i ha aligith, "Mat hab e pah ha'iehu  
am ni-tahgio. Kunt wa s-mai moki wud wash o'othham  
g huawi e i hab s-chu a'amiehuth Kuch eda hab ha elith  
mo wud wash huawi keh pi ha' chu a'amiehath Kuki  
pi hab masma."



That's where he wandered. A hunter discovered them there  
and chased them. He ran to a hill and climbed it and the hunter  
didn't reach him. His hooves got broken, but the sun went down  
so the hunter gave up and didn't reach him.

Afterward the man went back to where he had gone hunting  
from in the beginning. His family said, "We stopped thinking  
about you long ago because we thought you had already died."

He told them, "Something happened to me and I learned  
that deer are human and have understanding. We thought they  
were just deer and had no understanding, but it's not like that."



**Mash g Mo'obdam Shoiga e Uwich**

Sh hab wa chu'i na'ana.

Sh am huh hebai ha'i wo wipi'a g mohmbdam. Sh am hihim k am huh hebai haha wash chiwia k amjed wipi'a. Sh hema ge uwi gogs shoiga.

Sh wo wipi'op k wo thatha. Kush heki huh wo nahtoisk g hihithod. Sh am wash i pi amichuth mas hedai am ha hihithohth.

Sh am hema hab hahawa i e ah mash higi wo s-mai mash haschu has e wua. Sh am ba'ich i mahsi. Sh hab hi wa e juh mash wo wipi'am k wash am hi wa him k am huh hebai wash thahkahim.

Sh i e aihim mash wo thatha g ha'i. Sh am i wui hih g e-kih. Sh im hu'i cheka k ash haha wash nei mash gan huh hab wo'o g gogs ch ash haha wash s. e ohshad k i

**Hunter's Dog becomes a Woman**

They say this happened long ago.

Some hunters were going to hunt. They set up camp and went hunting from there. One of them had a female dog.

They would go hunting and when they returned, the food would be cooked. They just didn't understand who cooked it for them.

Then one hunter decided he would find out what was happening. The next morning, although he acted like he was going hunting, he went and sat nearby.

When the time came for the others to return, he went toward the camp. As he got close enough he saw the dog lying

wuhsh Sh chum nei, sh wash s-bahbagi e uwichuthahim  
Sh am wash si neith. Sh am i e uwich. Sh am hahawa  
him k gd huh hab i thahiwua k chur Sh an ommel-  
him ch am i e nahto g hihithod Sh eda e an mash wo  
thatna g wipi'okam. Sh hahawa ep si e ohsnad k ulham  
ep e gogsch.

Sh am hihim k am i thatha g wipi'okam k ep chum  
nei mash heki huh ep e nahto g ha'ichu ha-hugi. Sh eda  
ihtha mash am s-mai mash haschu am nahto hegar ulu-  
thod pi e gegos gd hah jwiak Sh amjed pi hekith ha  
wehm ha'ichu ko'a.

Sh am huh hebai hahawa hema chu'ichk mash has  
chu ahg ch pi ha wehm ha'ichu ko'a Sh am i al gith  
mash haschu ne th Sh an i a'are ahg g o'othham mash  
e uwichuth ihtha o'othham gogs shoiga



there, and then it stretched and got up. He saw it happening! It  
was slowly becoming a woman. He was watching intently and it  
became a woman. It went and sat down and was grinding flour.  
As it was wandering about it got ready and cooked and as the  
time came for the hunters to return, it stretched itself again and  
turned itself back into a dog.

The hunters returned and found the food already prepared.  
Yet the one who had found out how the food was prepared didn't  
eat when he returned. From then on he never ate with them.

One asked him once why he wouldn't eat with them. So  
he told them what he had seen. So people told one another that  
this man's dog turned itself into a woman.

K hab e a'aga mash am h.m k gd huh hebai i cheka.  
Sh hahawa si s-wohom e uwich ihtha gogs k ash kunt  
ihtha o'othham.

Sh amjed hab e a'aga mash itham wud ha amjedkam  
g Kuk am o'othham, keh hab pi a'amdag

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It's reported that after some time the dog really did become  
a woman and married the same man.

After that, it was said that the people from Where the Owl  
Hooted are descendants of them, and that's why they're quick  
tempered.

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Ha'ichu A'aga ab  
Amjed g Ge'e pi Ap'ethag

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STORIES ABOUT GREAT TROUBLES





**Ha'ichu A'aga**  
**ab Amjed g s-ta Ehbitham Ha'ichu Thothakam**  
**Ho'ok**

**Mash Hema Gohk ha Ge'ege'el g e-Mohms**

Heki huh, sh am huh hebar g oks kih ken ish gohk mohms. Kush g ha-ohg ch ha-je'e kor mash wash kiap chu'uchumaj. Sh itha ha hu'ul ha thagiothahim ch ha ge'ege'el.

Sh wenog mash al chu'uchumaj itkam wihiop, sh g ha-hu'ul si'al kehkk wo i ha wahpagith k hab wo ha ah, "Ni-mohms, wahpago, e wonpo'ichutn. Pi o ta machma, hekitl. ant wo ge'ege'etha, t hebar ha'ichu s s ta ehbitham wo e juh. Mtp hems g e melkaj wo e tho'ibia, o amtp hems g e melkaj am wo ha gehg g sap

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**Stories About Dangerous Beings**

**HO'OK**

**A Woman Raises Two Grandsons**

A long time ago an old woman lived somewhere who had two of her daughter's children. Their father and mother had died when they were small and the grandmother had raised them.

When the boys were small their grandmother would get them up early in the morning and tell them, "Get up and take a run. When you grow up, who knows, something dangerous may happen. Maybe you will save yourselves by running, or win happiness for

tahhathkam g e-hajuni ha wehhejed " Sh gm huh wo e  
 wohpo'ichuthok wo thatha. Sh haha wo ha gegos g oks.

Sh itham a'al wenog chu'uchumaj ch pi mahch g  
 gahtta o g hapotta Sh g oks ha gahtchuth k ep ha  
 hapotch Sh wash g al u'uhig ha a'ankaj u'umhaidath g  
 shehsha k am i ha nahto k chum ha mah g a'a. Sh am  
 i shoam ch hab kaj mash pa'apday ch pi am huh sha'i  
 hapot oithch hab mahs. Sh am hab i ha ahgith g oks  
 mash heg hekaj pi am huh sha'i hahpot oithch hab mahs  
 g hahpottaj mash itham hi s-a'ap'e.

"Neh, ia g huh wo neith k am wo kaihamath," bat  
 wo cher. Kush am hema wo bei g hapot k am wo si  
 thagito. Sh wo si s-piugim huh Kush hab wo cher g oks  
 mash hab kaj g hapot. "Mea" K am hema ep wo bek  
 am ep wo si tnagito. "Chuhwi!" "Huawi!"



your relatives in a race " So they would take a long run and when  
 they got back she would feed them.

These children were small then and didn't know bow  
 making or arrow-making. So the woman made them bows and  
 arrows. She feathered the shafts with little bird feathers and  
 finished them and gave them to the children. They cried and said  
 they were ugly and didn't look like arrows. But she told them  
 they didn't look like arrows because they were the very best.

"Watch them and listen to them," she would say. Then she  
 would take an arrow and let it go. And it would go whirring. The  
 woman would say the arrow said "Kill!" She would take another  
 and let it go. "Jackrabbit!" or "Mule deer!"

Kush am i ha'i ha ho'omachuth k hab kaj. "Mamt hekith hedat ha'ichu wo mea itham hema hekaj. t amjed wud wo si em abamthagk chum hekith hek hekaj mo itham gohk halipot t ab hab chu'ig g abamthag. Kunt hekith wo ge'egc'etha k wud wo s. molumbdamk."

Bash kaj g oks. Kush wa wehoh am i u g a'al g e-gagt ch e-hahpot k gm huh hekaj chuchwih, ish hebat ha'ichu mem'a ch u'apath.

Sh gm huh wo ha ah'ath g ha-hu'ul mash am huh hema kih g keli. Sh gm huh wo huh g a'al k gd huh wo thatha keli kih am. Kush am wo i jehj g keli k ab wo si ha kummt g a'al k hab wo cher. "Gamat g wo si ge'e ge'eda, wihprip, hab chu'igk mand heki huh ahm. Mu'i o hi wa e sho'igchuth g mo'obdam. Kunt hedat wo s-mahchim g huawi himthag k si'al kenk wo wantag k wo med k wo med k kor wo i chash g tash, mt wo a g huawi

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She made them some very good ones and said, "When one of you kills something with one of these it will bring you luck. When you get big you'll be hunters."

When the woman said this, the children took the bows and arrows and went out to play with them, bringing back whatever they killed.

The grandmother would sometimes send them over where an old man lived. When they went to the old man's house he would smoke and blow a cloud of smoke on the children saying "Get big, boys, and be like I used to be. A hunter suffers in any thing. If you want to know the way of the mule deer, you'll have to get up early and run and run before the sun rises. You must

oimmel.g k pi hekith wo s-e padmachuth k hekith wo  
ge'etha k hab wud wo si mo'obdamk."

Neh. bash masma ge'ege'etha itham wihpiop k ats  
haschu ahg ch s-wehochuth g e-hu'ul kch chum hekith  
hab junihim g ha'ichu ahgaj.

Sh him k him k hebai i cheka. Sh wa wehoh ha  
koktha g huawi, kch wa wehoh s-wohpo'ithag kch wud  
si chechoj kch ep s-kehg wud wihpiop. Sh g hemajkam  
an ha neith ch s-ha hohho'ith. Kush mu'i g chetcha an  
oks kaichuthch wo nahnko kajith mash heki huh s-  
mahch g sistolita, haha'ata. s-chu'ithag. kch gm huh  
epai wo a'agath mash haschukaj hab wud si uwi g uwi  
wenog. Kush wo wa chum ha kah g oks kch wash pi has  
wo kajith, hab wash em-ahgch mo pi koi s-ap'e mat wo  
hohont g mohmsij.



reach where the deer wander and never be lazy, and when you  
grow up you will be a great hunter."

So you see this is how these boys grew up and for some  
reason they believed their grandmother and always did what she  
said.

Later on, when the time came, they really did kill male  
deer and were fast runners and handsome young men. The people  
watched them and liked them. Many of the girls would say differ-  
ent things in the hearing of the woman, like they already knew  
syrup-making, basketry, grinding, and what makes a woman a  
good woman. The woman listened to them and said nothing,  
thinking it at it was not yet time for her grandsons to marry.

**S-kehg Chehia ash Hema s-ha Kuntamk**

Sh hema tash am wa'igam g oks k gd huh jiwia wo'o t am k chum nei. Sh g chehia am thak ch ish gm ha hekaj i wuhshan k gam i hudani g oks ha'a k am i shuhthath k gd ab thahshok hab kaij. "Pt wo s-ni-chegi-tog mat hekith wo e ai mat wo hohont g m-mohms. Want wo si s-ap ni-tahk ch am m-wehm wo kilik ch hab wo junihih hegai map hemuch heg hab wua "

Neh, bash kaij g chehia. Sh ith ia'i s-nohhoi g oks nash pi ep s-kehg wud chehia. Kush hab kaij. "Mapt am hema wo e ahgal Kunt heg wo m-mah "

Sh hab kaij g chehia. "Mani wehs s-ha hohho'ith Kuptp hedai wo i ni-mah. T am wo wa s-ap'ek "

Sh hab kaij g oks. "Mani wehs s-ha hohho'ith ch

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**A Beautiful Girl wants to Marry One**

One day the woman went to get water. When she arrived at the pond, she was surprised to see a girl sitting there. The girl got right up and lowered her olla for her, and filled it. When she had set it to one side she said, "Remember me when the time comes for your grandsons to get married. I will be very nappy to live with you and do what you are doing now."

When the girl said this the woman agreed because she was a beautiful girl. She said, "Ask for one of them and I will give him to you."

The girl said, "I like them both, so whoever you give me will be alright."

The woman said, "I love them both and treat them kindly

s-ha ho'ige'ith ch s-ha tha'ath ch pi wehoh ap ni-tahtk manis hema wo m-mah, k oi wa at g hema hab wo em-ahgath mani heg s-keh'ith ch pi tatchua ch heg hekaj pi hema mah g uwi. Kunt wash hemu am wo m-ahgi matt has masma wo s-mai mapt hedai wo kunt. Ia apt wash wo thak Kunt am wo him k wo ha ahgi g ni-mohms. T ab wo i e wuichuth k atp hedai wo ha ak heg wo m-hohnt."

Neh, bash che'e k gm huh uhhum huh g oks. Sh gd huh jiwia k am hab i ha ahgith, "Mant ia'i okst, ni-mohms Kunt mu'i ni-sho'igchuthahim ch em-ge'ege'el. Mt hemuch ia'i ge'ege'etha k amtp hedai si s-ni-wehochuth en wehs s-ap hab juhuhim g ha'ichu ni-ahga k heg wa wepo chu'ig matp heki huh ai ge-wehnag. Mt gamai wo e wuichuth k amtp hedai wo e ak heg wo kunt hegai chehia mo am thaha wo'o t am. S-kehg o wud chehia



and treasure them and will feel sorry if I give you one and the other thinks I hate him and didn't give him a woman because I don't love him. Now I will tell you how we will find out who you are to marry. Just sit here and I will go and tell my grandchildren. They will race this way, and whoever wins will marry you." When the old woman had said this she went home.

When she got there, this is what she said to them: "I'm already an old woman now, grandchildren. I had a hard time raising you, and now you have grown up. Whenever of you believes me and does what I say has already won this race. You will race over there, and whoever wins will marry that girl sitting by the



kch ep s-kehg neok. Kuni heg s-hohho'ith ch hab kaj.  
Ahni ant hi okst k pi haschu wehhejed s-kehgaj "

### Wihpiop ash am e Wuch mat Hedai wo Hohnt g Chehia

Sh am thakthsh g e-shoshongiwul g wihpiop k gm  
huh e wuchuth k ash eda wehsu s-wohpo'ithag ch ish  
am wash i e wehmaj ch gm huh si i ahn g wo'o. Sh g  
ge'echu gad sha'al i wuhsh.

Sh eda hegai chehia gd huh thakahim ch s-ha nei-  
tham k i wuhshani k wash ke'ik. Sh eda ga huh wohpo'o  
g wihpiop ch e a'ahim. Sh g ge'echu am si i cheh k pi ai  
mash ab keh k g chehia. Sh g aichu ga huh wash orthch-  
jed ab si i cheh k ga huh ai g chehia. Ku sh am ha hekaj  
bei g shongiwul k gm huh si ehsto e i'ipud ed. Sh eda  
wo'i g wihpiop k gd hab e ne'owin mats hedai e ai.



pond. She's a beautiful girl, and talks very well. I like her and so  
I said, "I've grown old and am good for nothing."

### The Boys Race to see Who will Win Her

So the boys set down their racing balls and raced over there.  
They were both good runners and were right together and rapidly  
approaching the pond. The oldest came out a little ahead.

The girl had been sitting there, wanting to see them, so she  
rose and stood there. The boys came, passing each other. The  
oldest kicked his ball hard, but it didn't reach where the girl was  
standing. The youngest followed, kicking his ball hard, and it  
reached the girl. She quickly took the ball and hid it in her skirts.  
Then the young men arrived and were discussing who had won.

Kush hegai chehia am i ha kaok hab epai kaij.  
"Want wo bek hih ihtha shonigiwul. Kumt wo hihum k  
wo nei g e-hu'ul. T heg wo em-ahgi mantp hedai wud  
em-eniga. Mt hekith am wo i ni-ahgi mamtp hedai e ai,  
Nt wenog haha wo em-mah ihtha shonigiwul."

Sh gm huh uhhum hihuh g wihpiop k gd huh thatha  
k hab ahgith g e-hu'ul mash has e juh. Sh hab kaij g oks,  
"Tp hems pi koi e ai mamt hema wo hohnt. Mu'ij o g  
s-kehg u'uiwi T hekith wo e ai mo wenog s-ap'e mamt  
wo hohont, kutt chum hebai wash wo ha edagi g s-kehg  
chetcha. Mt gamai wash s-ap e tahtk ch wo oiopoth."



The girl heard and said, "I'll take this ball and you go and  
see your grandmother. She will tell you whose wife I'll be. When  
you tell me who won, I will give you this ball."

So the boys went home and when they arrived they told  
their grandmother what had happened. She said, "Maybe it's not  
time for you to marry. There are many beautiful women, and  
when it is time for you to marry, we will find beautiful girls some-  
where. Just be contented for now."

### Hohonta Himthag

Sh wenog heki huh ha'i wo e hohont Sh am wo  
 wo'im g wiapo'oge'el k gd huh wo jiwia chehia kih am  
 Sh am ha hekaj wo ha ahgi g keh mat hebar wo woh  
 Sh gm huh ha hekaj wo wo'iwua k wo kor. K ash si'al  
 kehk wo wamig k gm huh wo wipi'am o gm hah wo hih  
 uhhum Sh am wo i s-chuk Sh ep wo jiwia k gd huh ep  
 wo kor mash am wa kor si wehpeg Sh gi'ik s chuhugam  
 ab am wo wa kokshoth mamsh am ha ahgith mash am  
 kohk si wehpeg Sh hekati am wo i amhugi k wenog  
 hahawa wo bek huh g e-nohng am e-kih wui o am wen-  
 maj wo i chiwia g chehia.

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### Marriage Customs

At that time when anyone got married the boy would go to the girl's house, and the old man would tell him where to lie. Then he would lay right down there and sleep. He would get up early in the morning and go hunting, or go home. When it got dark he would go back and sleep where he had slept before. He would sleep there for four nights where they had been told to sleep the first night. When the time was over he would take his wife to his own house, or move in with the girl.

**Mash Hab Hig g O'othham Ali Mahsi**

Sh gin huh ulhum hih g chehia k gd hah jiwia k  
hab ha ahgith g e-wehm kilikam mash haschu has e juh  
Sh am i hud. Kumsh am huh ha wahpakusch g wo e  
hohontam. Sh am wo'iwua hegai chehua. Sh wash pi am  
hah hema jiwia. Sh gr'ik s-chuhugam ab am koksho ch  
chum nenida mat am hema wo jiwia. Sh am wash i  
amhugi. Sh pi jiwia g cheoj.

Sh him k him k hebai i cheka Kush haha wash wo  
mahmdho ihtha chehia. Sh hab kaij g oks. "Am ant wo  
him k wo nei g ali Thatp hems ni-mohms ha-alithag."  
Sh hab kaij, "Matp hedai wo wepo mahsk, heg wud wo  
ohgajk."

Neh, sh am i mahsi g ali. Sh chum nei g oks. Kush  
hi wud wa hemajkam ch ish wash ab e-nohnhoi ab ch  
e-tahtad ab hab mahs mo g ha'ichu thoakam Sh am i  
nenthok g oks ihtha ali k gm huh ulhum hih

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**A Strange Child is Born**

The girl by the pond went home and when she got there she  
told her family what had happened. When the sun went down they  
prepared a bedroll for the bridal pair and the girl lay down there  
but no one came. She slept there four nights, waiting for some-  
one to come. The time was over, but no man came.

Time passed and suddenly this girl was going to have a baby.  
The old woman said, "I'm going to see the child. Maybe it's my  
grandson's child. Whoever it looks like, he's the father."

When the child was born the old woman was surprised to  
see that although it was human, its hands and feet were like an  
animal's. After the woman saw this child she went home.



chu'igk g mu'i m-kawani ch mu'i nahnko has t-ahga ch  
itp hems al ha'as wa'i wi'is mat am huh ha'ichu si pi ap  
has wo e juh. Mt ia wo mea. F heg hekaj ia pi wo ap'et  
g t-kihthag."

Sh hema hudunig ch ed am i waw g e-mad hegai  
chehia k gm huh hih ge chuhug k ash wash i si'alim am  
i wuhsh Kelibad Wo'oga hugith am k gamai hab hih.  
Sh si thahm juh. Sh am si eda i cheka hegai jeg. Sh eda  
s-toni. Sh g kukujjek gn huh ha ba'ich hab e wua.

Sh am i kekiwua hegai chehia k ash hab kaij, "Mapt  
gamai wo huh, ni-mad, k wo nei g e-ohg. Heg o wehbig  
an kih m an hab e wua. K heg wud gewkthaj map he-  
much an neith. Bo kaij g m-bahb, mash hab wa s ta  
ehbithama m-wehhejed ch t-wehhejed maps am huh t-  
wehm wo kihk. Matsh huh wo m-mea g o'othham. Tsh  
heg hekaj pi wo ap'et g t-kihthag. Nt hemuch ia wo

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criticizing us. And maybe it won't be long before she does a great  
wrong if she stays here. Then they will kill her and our neighbor-  
hood will never be peaceful."

So one night she led her child out and they went all night.  
In the morning they were at the edge of Dead Man's Pond and  
went to the other side of it. At noon they came to the middle of  
a clearing where heat waves were rising before them.

The young woman stood there and said, "Go over there,  
my child, and see your father. He lives beyond that, and what  
you see there is his power. Your grandfather said it is dangerous  
for you to live with us. The people will kill you and our home will  
not straighten out. I'm going to leave you here now. Go over



m-thagito. Kupt gamai wo him k wo nei g e-ohg. T heg wo wa s-ap m-thagio'ithath. Pt hekith wo si s-ni-neitham k ga huh wo him k ia wo ni-nei t-kih am nap pi s-mahch g wohg m ia kahch."

Neh, bash che'ioh ia'i thagito g e-mad k gm huh huh uhhum. Kush amjed hih hegar ali k chum i a'ahē g kukujek. Sh chum hekith am wash i ha'asko hab chu'ig Sh ge tash him k him k gam al i juh g tash k gm huh ha'agjed i wuhshani k am i pi edagi g kukujek k ash am ha'ag i e wua k chum nei. Sh gn huh wa ha'ag hab ep e wua mash ab huh wa hebai him.

Kush hab em-ahg, "Neh, mani wa thab umath ch pi hebai ha'ichu edagi Nt hemu imhab ha'agjed ep wo huh." Neh, k ash ga huh uhhum ep huh Sh gn huh hab i e wua g kukkjeg tho'ag shon an.



there and see your father, and he will take good care of you. When you want to see me, come and visit. You know the road."

When she had said this she left her child and went back home. The child went from there and tried to reach the heat waves but they were always the same distance away. She kept going all day. When the sun was almost gone, she came out over on the other side and never reached the heat waves. When she turned around she was surprised to see the heat waves where she had come from.

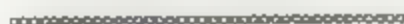
She thought, "Look, I came this way and didn't find anything anywhere, and now I'll go the other way again." So she went back, and the heat waves formed at the base of the mountain.

Sh im hah hud g tash. Kush am i ai g tho'ag k ab chesh. Sh ab nuh hebai ge chehog. Sh am i wah. Sh gi'ik-pa i nodags g cheho ch am hahawa i hug ch ish hab wa'i mahs mo g kih. Sh am ge nahthakudag kch gadhab ep ge chepag.

Sh ith ia'i neithok hab em-ahg, "Moki ia kih g ni-ohg. Hemu hi wa pi ha'ichu. Nt ia wo kor. Kutp hems wo wa jiwia chuhug."

Neh, sh am i kolish k ash si'alim i wamig k pi edagi g e-ohg. k ash am ha hekaj wuhshani k ash chum nei. Sh gn huh hab ep e wua g kukujjek. Sh gm huh ep i oithahim k ash hebai wo i cheka k gm huh hasko wo i chum nei. Sh gn huh hab ep wo e wuath g kukujjek.

Neh, sh ge tash in hasko ep wo oithahim tho'ag wehbig. heg am chegitokch mash hab kaj g je'ej mo g



As the sun went down she reached the mountain and climbed it. There was a cave somewhere in it and she went in. It turned in four places and then ended. It was like a house, with a stove and a grinding stone.

When she saw it she thought, "My father lives here. Even though he isn't here now, I'll sleep here and maybe he'll come during the night."

So she slept there and in the morning she got up, but didn't find her father. Right away she went out and was surprised to see the heat waves rising again. She followed them again and wherever she went she was surprised to see that the heat waves moved on further.

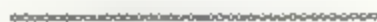
For a long time she followed it around the mountain, thinking of what her mother had said, that the heat waves were her

kukujjek wud ohgaj gewkthag. Kush hab em ahg mo an huh wa hebai kih g ohgaj. Sh am wo i hudunith k gm huh ep wo hih cheho wui.

Neh, sh ia'i chiwia k ia kih kch i'ad g hemajkam ha ko'a. Am o wa'i mia mash am hab wud Chehthagi Wahia. Sh ihtha Ho'ok chuchkagath am hihhi nath ch g a'al an ha u'u kch ha ko'a

### Mamsh Mehi g Ho'ok

Sh am i s-mai g Chehthagi Wahia am o'othham k ash am e hemapath k am ha thathsh g mamakai. Sh am si tohonolithahim ch am hab i kaj. "Moki pi wud ge ha'ichu. Thoki wash o'othham hab wa masma mach ahch m. Tp hems wo wa s-hohhor mamt am wo war kutt ia wo t-ne'ich. Mt ia wo u'apa Kutt g kohsithakud wo



father's power. She thought that her father lived there somewhere. She would go until evening and then return to the cave.

So she moved there and lived there, and from there she kept on eating people. It was near the place called Green Well, and every night Ho'ok would go and get children and eat them.

### The Ho'ok is Burned

When the Green Well people realized this, they gathered their medicine men and seated them. They explained the solution, saying, "This is no great thing. This is just a human like we are and maybe she'll like it if you invite her here. We'll have a sing and bring her here. We'll make her cigarettes with a sleeping





melchuth k gm wo si mahsij. Sh hekith am wo i e ulini-  
hogi g ne'etham, sh g mamakai am wo wai g Ho'ok k g  
kohsithakud wo owich k wo e jehnimchuthath ch ish ab  
wo mamkath g Ho'ok Kush wo si jehnith. hab em-algeh  
mo wud wiw. K hab jehni.

Sh gd hema wo i hud. Sh wud wo wa ha'i ehpk g  
chetcha ch ish ge chuhug ep wo melchuth k gm wo si  
mahsij. Neh, sh ith oitham jehni g kohsithakud. Kushi  
heg wehm aihim g kohsig.

Sh am wud wo i g'ik s-chuhugamk Sh am i pi e  
nako g Ho'ok k ash gei Kumsh am i bek ga huh u'apa  
cheho t ab k amsh gm huh si juhko wolth k g ka'agi am  
ba'ham k an si kuh mash an i e nodags g cheho k ash  
gi'ikpa kuhkp k nahto k ab mehi.

Shp gd huh i nehn k ash ab a'ai si gegshshe. Sh si  
ugij g tho'ag. Sh am uhg si hihhimath ch ab si mo'oha sh

singers rested the medicine men would make her cigarettes with the sleeping drug and give them to Ho'ok. She would really smoke it, thinking it was just tobacco.

The next night would come and it would be some other girls that would run her around all night until dawn. All this time she was snoking the sleeping drug and getting sleepier.

The fourth night Ho'ok couldn't take it any longer and just fell. They took her to the cave and lay her way back in, and piled firewood and put a door at each place where the cave turned. They put four doors in and when they finished, they set fire to it.

She woke up in there and flopped back and forth in every direction. The mountain shook and she jumped and in her head



g cheho. Sh am si e tahp g cheho gm huh e thahm

Sh am i ehbeni g hemajkam k ash am wai g t-Si'ihē  
Sh am jiwia k am e keish cheho thahm.

Sh gi'ik tash ab mek am hahawa muh Sh am  
tahpani g cheho e thahm keh am mahs g t Si'ihē mash e  
keishchkahim. Sh am i muh g Ho'ok.

Ahehm Tohono O'othham ach sa kuhagith. K washaba  
g So-nohla t am o'othham ba'ich ha'ichu ep a'aga

~~~~~

so hard, the top of the cave cracked open.

The people were frightened and called Elder Brother. He  
came and stepped on the crack.

She burned for four days and then died. The cave is now  
cracked on top and Elder Brother's footprint is visible where he  
stepped on it. Now Ho'ok was dead.

(We Desert People end the story here, but the people on  
the Mexican side of the border go on.)

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g ali k ia' i huduni k am chum hek wash pi behiok im  
 huh wash wah ha'a ch ed.

**Mash am i Wuwha g S-ko'okam ha Kek'etham Ha'ichu**

T am ha hekaj meh g oks k am si kuh g ha'a. T gad  
 e nai. T heg eda am e thai g ha'a k tonih k totpk k gn  
 huh a'ai si nehni k hebai i shulig ch heg hab e wua wenog  
 m an s-ta ehbithama g o'othham ha wehhejed. Sh chum  
 s-hainamk g hithodakud ch pi hedai e nako no pi s-toni  
 ch pi ab huh i ta miabithama. Mt am hahawa kei g Ban  
 ch Mawith. K am e a'agahim ch hab masma e ap'ech  
 mat hema imhab si'alig tahgiojed, t heg hema imhab  
 hudunig tahgiojed wo hihih. Neh, t wa wehoh gm huh  
 a'aijed i hihim k am i si a'ahim g hithod Sh am Ban oh  
 ed hema o'o g hithod T am wa'i wo'iwua g Ban k shoak



circling high above. It dove down at her to get her, but missed and  
 landed in one of the ollas.

### **The Hawk Becomes Biting Things**

Right away the old woman ran and covered the olla. A fire  
 was made nearby and the olla was put in the fire and heated. It  
 boiled and splattered in all directions. Wherever it landed, it  
 became something dangerous to people. They wanted to break  
 the olla, but no one could, because it was so hot they couldn't get  
 near it. So they appointed Coyote and Mountain Lion to do it.  
 When they had discussed it, they agreed that one would come at  
 it from the east side and one from the west. So, as they said,  
 they came at it from opposite sides. When they were getting close,  
 some of the cooking splattered on Coyote's back. And he lay right  
 down there, crying and acting as if he were going to die. Just

ch s-mukima e waa T eda gd huh tha'iwush g Mawith  
k am med k gam si gewishud g hithodakud. T e gantad  
g hithod k neg amjed mu'itha g ha'ichu thoakam mo  
s-ta ehbithama ha wehhejed g o'othham.

T am ep e hemapai g hemajkam k hab chei mat wo  
i ha shai itham s-ta ehbitham ha'ichu k hebai melik wo  
ha thagito. Neh, t amjed i ha shai g kohk oi. nanakshel,  
mamahogi, hiwchu wepegi, k gm nuh ha thagito si'al  
wecho.

### **Mash g A'ado am i Wuwha**

Pi tash amjed mat mea g Ho'ok, sh hab masma  
amich g hemajkam mat wo bei g gewkthag ch thoakthag  
hegai mat hedai ab wo agchul abai kihj ab g Ho'ok, ch  
washaba s-kehg wo neok k wo ah mo hasau tatchaa Sh

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then, Mountain Lion rushed up and gave the old a mighty blow,  
shattering it completely. Stewed Hawk splattered everywhere and  
everywhere it landed it became poisonous creatures that are dan-  
gerous to people.

The people had another meeting and said they would drive  
these dangerous things far away and leave them there. So they  
drove the rattlesnakes, scorpions, centipedes, black widow spiders,  
and left them over in the east.

### **Bones of the Ho'ok Become Peacocks**

Not long after the Ho'ok died, the people realized that  
whoever made an offering at her home would receive power and  
life, but he must talk nicely and tell what he wants. It was then

wenog ab e toa g mu'i nahnko ha'ichu mad ab i weh-chkahim. Am i kuhugith g s-keh g e-ne'oki g o'othham ch ab epai wo bet g ha'ichu enigaj g Ho'ok k ith hekaj wo s-chegito mo has kaj am wui g Ho'ok

Sh huhug g ha'ichu enigaj g Ho'ok ch heg wa'i matai ia wi'is. Sh hema oks am ha ah'ath g e-mohms mat am wo i gahghu matai ch ed, "Am atp huh wa ha wih g oh'oj g Ho'ok."

I wa wenoh am wohp itham wihpiop k ga huh wo'i cheho t ab k am sihowinahum g matai ch am gohk ha ui g oh'o K al chu'ucnumaj. T ith u'u k uhhum wohp k mah g e-hu'ul.

T ha ui g oh'o k gd huh ha to'i kih ch ed k g hoakaj am ha ma'ish k hab kaj, "T ho'op kia gi'ik i si'a, mt ia haha wo ha nei."



that many thing were put there that used to be there. When anyone finished his nice talk, he would, in turn, take something that had belonged to the Ho'ok to remind him of what he had said to her.

So her possessions disappeared and only the ashes remained. One old woman sent her daughter's children to look through the ashes. "There might be some bones of the Ho'ok left."

So the boys ran over to the cave as they were told and, stirring the ashes, found two bones. They were quite small and they ran back to their grandmother carrying them.

She took the bones and put them away in the house. Then she covered them with a basket saying, "Wait until the fourth morning, and you'll see them."







ha'ichug ch g ge ku'agi am wo'o kihj am.

### Mash am e Nahto g Wiw

K hema hab kaij, "Ith o wud! Ith o wud!" K welh-sijj gewitanahim g ku'agi ch s-wia k hahawa thagito

T eda am thatha g wihiprop k s-chegito mo has kaij g ha-hu'ul k hab e juh k am che'ew g ku'agi shontsig k am huh si s-ap toa. Sh ith eda ku'agi shontsig wunsh hegai mach hemu hab chechcheg "wiw" T am i bai g hahhagaj itha wiw. T ui welh g hahhagaj k hab e juh mam hab ha ahg Sh hekith e hehemapath g hemajkam ch ha'ichu wo si s-wehom a'aga. t wo jehnith itham wihiprop ch wo si s-mahch ch ha'ichu ahgath Sh ith hekaj hahawa ep si ha tatchua g hemajkam ch ta thaw ch ha tahni g ha-wiwga Kush hekith hema wo jehj k ab

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but she wasn't there. There was just a big pile of firewood by her house.

### How Tobacco was Formed

Someone said, "This is the woman. This is the woman." So they beat the firewood to bits and left it.

Then the boys arrived. They remembered what their grandmother had said about this, so they gathered up the bits of wood and piled them carefully out somewhere. In this pile of firewood scraps, there came up what we now call "tobacco." When the leaves of the tobacco were ripe, they gathered them all, as they had been told to do. Then, whenever the people met to discuss something serious, these boys would smoke and speak very intelligently. Because of this, the people wanted them back again and would come to ask them for their tobacco. Whenever anyone

wo si ha ihm itham wihiop mash hab wa ahgk hab e  
juh g ha-hu'al mat wud wo wiwk, t ab amjed wo wa  
s-ap'ek g kihthag ha wehhejed g mohmsij

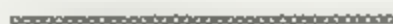


### Ba'ag

#### Mash g Hemajkam Has Ahg g Tash

Sh am hebai o'othhamag. Kush g Tash in wa'i mia  
himath ch wash s-toni ch ha koktha g o'othham nash pi  
ha kuhtsh ha mohmi thahm, a'al ha koktha mash wash  
si s-toni ha wehhejed.

Kush am e hemapai g o'othham k hab masma hab  
kaij, "Matt am hig wo ah'ath g Tokithhud T am wo him  
k ab wo nahto g e-kih mo ab i chechshshaj g Tash k wo



smoked, he would greet the boys sincerely by relationship as their  
grandmother intended when she was going to be tobacco, so that  
her grandsons' home would be alright



### EAGLE

#### People Complain about the Sun

One time the Sun came close by where people were living  
It was so hot it killed them, heating the tops of their heads. It  
killed the children because it was too hot for them

The people had a meeting and said, "Let's send Spider to  
go make his house where the Sun comes up, and tell him to go



### **Mash g Tash Hema Ba'agch g O'othham**

T ab hahawa i chesh g Tash k an him k ash ab  
 beihim g ha'ichu a'an, ha'ichu nahko mahs u'uhig ha-  
 -wihgi k u'u k gm huh hudum k ga huh jiwia e-kih am  
 k am mah g e-wehm kihkam k hab ahg mat am wo sitdo  
 k wo chuht k am wo ba'iham kostal ch ed. Kut wa  
 wohoh hab juh. Kut eda ep wo hih. Kush ab waith  
 g Tash g Jewho mash am wo mah hegai al kostal mash  
 g chu'i am kahch k hab ahg. "Mapt am wo him k am wo  
 jiwia mo am o'othhamag. Am o hebai ge wo'og. Pt am  
 wo jiwia. Kut am g o'othham wo jiwia m-wui. Pt am wo  
 wahgi ihtha chu'i Kut wo ih. Pt am wash wo i nei mat  
 has wo e juh Pt gm huh haha wo i juhpin k wo i hih  
 uhhum." Bash masma hab ahg. Kut wa wohoh am hab e  
 juh ihtha jewho k am him k am wuhsh mash am hebai  
 o'othhamag ch am ge wo'og. Sh am thaha wash i si'alim.



### **The Sun turns a Man into an Eagle**

Then Sun rose and went and gathered some kind of feathers,  
 different kinds of bird down, then went down and back to his  
 house. He gave them to his wife and told her to roast them, grind  
 them, and put them into a bag. So she did what he said. When  
 Sun was about to go again, he called Gopher to give him the little  
 bag the ground meal was in and told him, "Go over there and  
 come to where the people are. There's a pond there. When you  
 get there a man will come to you. Mix this meal with water and  
 he'll drink it. Then you'll see what will happen and you can go  
 down and come back home." That's what he told him and Gopher  
 did just what he said. He came out where there were some people  
 and a pond. And he sat there early in the morning.



K eda hab wua heki huh g hemajkam chechoj mash ha'ichu wud uhs shonigiwul. T wo wua k wo wohp hasko. Sh hab e juh itham gohk chechoj k am wohp k gd huh wo'i amai wo'o t am k nei mash am thaha itha o'othham. Kut am hema him k am jiwia wui. Kush hema gm huh hi wa meh ulhum. Kush itha mash am wi'i k am jiwia wui itha jewho o'othham nash pi e o'othham chuth k am thaha. Kush am jiwia wui. Tam wahgi hegai chu'i k ab mah. Sh am huh i hebai, kush hab masma i mu'umka an chuhhugaj oithk. K am huh hebai, kush ab i wuwha g a'an. K am huh i hebai, sh hab e juh mat e ba'agch. Kush eda am meh itha o'othham k ga huh nel e-kih am k ab i chum nenida itha e-wehmkam. Kush pi ga huh jiwia. Kush hab kaij. "Nt hig wo med k wo nei mas has e jun g o'othham k hab pi jiwia," k am med k ga huh mel. K eda hab e wua mat heki huh e ba'agchuth



At that time, the men used to make something known as a wooden racing ball. They would throw it and move it along with their foot when they ran. That's what these two men did. They ran and arrived at the pond and saw this man sitting there. One went over to him and one went back home. This one who stayed there went to the gopher man, who had become a man and was sitting there. When he arrived, Gopher mixed the meal drink and gave it to him. A little later, bumps appeared on his body. Later still, feathers grew out, and finally he became an eagle. The other man who ran to his house waited for his companion, but he didn't come. So he said, "I think I'll go see what happened to the man that he hasn't come." He arrived there at a run, but the man had already become an eagle and was sitting on the bank of the pond.

k gn huh thaha wo'o mu'ata thahm ch i chum thath'e.  
 Kush am wash melnod k gm huh med k gd huh hihnk  
 ch ha alghith g o'othham. "Matt wo i wuwthag k wo nei.  
 la atki ha'ichu has e juh ab wo'o t ab. Kutt wo wohp k  
 wo nei g o'othham."

### **Mash g Ba'ag ha Koktha g Hemajkam**

Neh, k am wohp g o'othham mash ha'i u'uk g  
 e-u'us gagwot ch e-hahpot k am wohp k ga huh wo'iw  
 k chum nei Kush eda e nahto, e ba'agchuth k an thaha  
 uhg, i e uhgkai Kush ab chum mummu g o'othham,  
 Kush ab wash ha shahkumahim g ha-hahpot. Neh, k hab  
 e juh k im huh uhgka k am huh pi e mahsith ha nena eda  
 k ash eda am him k am i a'apkoma himath mash an g  
 tho'ag wawant. Kush an e a'apkoma matsh hebai wo i  
 chiwia k am huh hebai cheh mash an si ung g tho'ag ch



trying to fly. Still running, he turned and went back, yelling and  
 telling the people, "Let's go out and see the man. Something  
 happened to him at the pond. We have to run and see him."

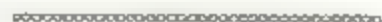
### **The Eagle Kills People**

So the people ran, some taking their bows and arrows, and  
 went there to see him. He had already become an eagle and was  
 perched up where he had flown. The people tried to shoot him,  
 but he just caught their arrows, then he went up and disappeared  
 from their sight. He went out searching along the mountain range,  
 looking for a place to make his home. He found a place high on a  
 mountain where there was a cave. He went into the cave and

an ge chehog. Kush heg eda ab wah k hab kaj mat ab wo kihk, neh, kch ab kih heg eda kch ash amjed an oimmed ch an ha u'u g hemajkam ch heba hema wo chehig k am wash ha wecho wo wah k wo ha chuhk him k gn nuh wo ha u'apa.

### Mamsh am Bahmuth g I'toi

Kush am i chum neith g hemajkam ch hab kaj, "Matt am hig has wo juh Tsi wo t-hugio." Neh, k am ha'i ha ah'ath gohk g wihprop mash am wo wohp k gm huh wo ahgi g I'toi mas am kih lokkam wecho. Kut am wohp k gm huh wo'iw k am ahgith ch hab kaj, "Mo hab kaj g o'othnam maptsh wo si sha ho'ige'ith k am wo i him k wo ha me'ij g ba'ag mo am oimmed ch ha u'u g o'othham ch ha hagiogahum. Kuotsh am wo i him k am wo ha me'ij."



decided he would live there. So he lived there and went out from there to catch people. Wherever he found someone, he would fly under them and carry them up to his home.

### They Seek the Help of I'toi

When the people saw what he was doing, they said, "Let's do something to it. It'll finish us off." So they sent two young men to run and tell I'toi, who lived at the foot of Kiti Peak. They ran and arrived there and told him, "The people say you should have pity on them and go and kill the eagle for them that's going around catching people and doing away with them. You should go and kill it for them."

Neh, tsh wa wohoh hab e juh k gm huh wohp. Kush eda g wako kai ha mah k hab ha ahg, "Mamt wo u'ukai ihtha wako kai k ab wo shul miabithk hegai cheho matp an chehog gn huh uhg tho'ag thahm. Neh, mt ab wo shul. T ab wo wuhsh g wako k am wo chesh heg wui. Nt am wo cheshath k an wo neith k am has wo juh " Neh, sh wa wohoh hab juh. K am i hebai, kush am jiwia. Kush eda wo huh hegai I'toi ab e-kih amjed k hab ahg g e-wehm kihkam. "Mapt ia hi wo wa thahk ch wo neithath mat g chewagi an wo wuhsh gn huh t-thahm. Kupt am wash wo s-mahchkath mantki mea g ba'ag, o mat g jewed wo u'uju, pt am wo s-mahchkath mant mea."



So it happened as they said. They ran back after he had given them some gourd seed and told them, "Take this gourd seed with you and plant it near the cave up on the mountain. The gourd will come up and grow up to the cave. Then I'll climb up and see what I can do to it." So that's what happened. After a while, I'toi came. But before he left his home he had told his wife, "Stay here and wait for a cloud to come out. Then you'll know I've killed the eagle. Or if the earth shakes, you'll know I've killed it."

### Mash g I'toi Mea g Ba'ag

Neh, k gm huh hum k gn jiwia k am hab e juh mo am hab kajj mash chesh am oithk hegai wako mat an cheshath k gn huh ai mash an kih g ba'ag. Kut an jiwia.

Kush eda g uwi bek. K ash wud wehmaj kihkamaj T g ah an i wuhsh. Kush heg welim an thaha hegai uwi. Kush an jiwia g I'toi k am hab i ahgath, "Mas has e waa, jijiwhakeli. Kupt am wo mahgi, kunt hab wo juh mo hab ni-ahg g o'otham mantsh wo ha me'ij mash hab wash ha hugiogahim g o'otham, ha koktha ha u utheh "

Neh, sh hab kajj ihtha uwi. "Mo jijiwha keh e gegosith ch gm huh wo wo'iwu k wo koi "

Kush hab ahg. "Pegih ong, m o wa sap'e mat hab wo e juh. Kant wo ni-hujjudchuth k ga huh wo wah heg



### I'toi Kills the Eagle

So he went and did as he had said he would. He climbed the gourd vine, which had reached the cave where the eagle lived, and arrived at the cave.

The eagle had taken a woman to be his wife, and they had a child. The woman was there with the child when I'toi arrived, and he asked, "What does the eagle do when he comes? Tell me, and I'll do what the people are asking. They say I should kill for them because it's doing away with them, catching and killing them."

The woman answered "He comes and eats, then lies down to sleep."

He said, "Well, it's good for us that he does that. I'm going





eda m ab ge al tahpani g waw " K wa wohoh hab e juh  
k ash ab wah k ab wo'iwu.

Kush hab kaij ihtha uwi. "P ab wash s masma wo'o  
T wo m-cheh. Ab o wehsko ha'ichu nenashani mo hekith  
i jijiwhia."

Kush ab hahawa i wuhshani k ash hahawa ab e  
muhwalchuth k gd huh wah ha wecho hegam matsp heki  
huh ha u'uth ch ha kokthath ch am ha shulig Kush gd  
huh wah hegam ha wecho.

Kush jiwia k an nenashani g e-kih wehsko k ash hab  
kaij, "Nat g o'othham jiwia? Si o s-o'othham uhw "

Sh hab kaij hegai uwi wehmaj kihkamaj. "Pi at  
hedai ia huh sha'i jiwia Kas hedai pi m-enbith ch ia wo  
jiwia?"

Kush hab kaij, "Ia atki hema jiwia. S o s-o'othham

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to become a lizzard and go into that little crack in the rock " So  
he did, and went in and lay in the crack.

Then the woman said, "You're in plain sight. He'll see you  
because he looks all over when he comes."

So he came out and became a fly and went under the bodies  
of those the eagle had taken and killed and piled there

After he went under the bodies the eagle came He looked  
all over his house and said, "Did a man come here? It smells like  
a man."

His wife said, "No one came out here Who could be so  
unafraid of you as to come here?"

But he said, "Someone must have come here It smells like

uhw." K ab g ko'i hihimichuth k gm huh hahawa thahi-wu k e gegosith k e nahto k gm huh wo'iwu k koi. Kush am hugithaj am woi hegai ali matsp an bei. Kush gd huh wuhsh g l'itoi k am him k eda u'a g e-masit wainomi ch ash an hekaj gew kuswo t an k mea, heg ehp ali. am i ha koktha. Sh eda hab ahg itha uwi, "Mapt an huh has wo e juh. T wo u'uju g jewed mant hekith wo mea."

Sh wa wohoh hab e juh k ab huh hebai e olat. Kut eda hab e juh k u'uju g jewed k am i thotholmat. Kush hab ahg, "Mapt am wo huhkal g shuhthagi. Kunt hekaj wo ha haths hegam hemajkam mat heki huh ha koktha k am ha shul."

Sh wa wohoh hab juh. T heg hekaj ha hathsith k am i ha nahto k am i ha wuwhas. T am i e chechegito hegam matsp an sha'i hemu ha u'uth. Kush wud o'othham hegam Kush ha'i gd huh si wecho i ha wu-

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a man " Then he moved the bodies around Finally he sat down and ate. When he finished, he lay down and went to sleep, and the chad lay down beside him Then l'itoi came out and went and struck the eagle on the neck with the machete he was carrying and killed him. He killed the child too He had told the woman, "Get out of the way because the earth will shake when I kill him."

So she did what he said and curled up somewhere So the earth shook and then became calm again Then he said, "Heat some water I'n going to sprinkle the people that he has killed and thrown here."

She did, and he sprinkled them and brought them out. Those that had recently been caught came back to life and were Indians. Then he brought out others who were at the bottom of

whas mash heki huh i padt g ha-chuhhug, ha-wuhpui.  
Kush wud Mil-gahn mash am i ha wuwhas. Kush hekaj  
hab mams g Mil-gahn mash ge s-tohta ch ha'i ge s-chehe-  
thagi wuhpui.

Neh, ith o wud wa'i.



### Ho'ok ch Wisag ch Ba'ag

Sh am kih g wiapoi keh s-melthag keh s-kehg wud  
o'othham keh am hab masma mash hab chum si ha  
tatchuith g o'othham g e-a'alga.

Sh an i nei g Si'ihe, wash s-hehgam k ash hab i e ah  
mash higi am huh wo si has juh itha wiapoi. Neh, sh am  
hih mash am kih g uwi ch pi g nash ta neithama k ash  
hab ahg, "Mapt am wo hih wash i si'alim k ab wo wa'i



the pile. Their flesh had rotted and their eyes had spoiled, and  
they became white people. That's why they are white and some  
have blue eyes.

That's all.



### The Ho'ok, the Hawk and the Eagle

There was once a young man who was swift and handsome  
and all that parents want their children to be.

Elder Brother was jealous of him so he said to himself he  
would do something to him. He went to where a loose woman  
lived and said to her, "Go very early tomorrow to get water



Sh am hahawa chum meliw k pi edagi "B ant wuich g ni-shonigiwul. T ihab hi wa meh Nap pi sha'i neith?"

"M an hi wa pi an huh sha'i ha'ichug," bash am i kaij g uwi kch ash wash hehhem.

"Ih, pki hi wa chum neith ch wash pi ni-ahgith O i g ab wash i ni-mahki."

Sh am hab hahawa i kaij g uwi, "Napt hi wo wa ha wali g ni-chu'i? Nis ab wo m-mah g m-shonigiwul."

Sh hi wa chum sha pi al hohho'ith k wasataba am i pi has e thohthitha mash pi mah g uwi (S hu'i si tatchua?) Neh, k ash am i ih g wahgaj Sh hemho ha'as gm huh hi wa i ba a k sie wokij Shp gm huh si chehmo Sh ab ep si ih'ehim ch gam si i'ito. Sha'i ha'as, sh wash wehsko i mu'umka k g a'an ab i wuwha Sh haha

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by her side. She took it and sat on it to hide it.

The fellow came running up but couldn't find the ball. "I rolled my racing ball and it rolled this way. Didn't you see it?"

"Maybe it isn't around here," the girl said, laughing.

"On, you did see it and just aren't telling me," he said. "Come on, give it to me."

Finally she said, "Would you make a drink of my piñote? Then I may give you your racing ball."

He didn't want to but had to do it when she wouldn't give him the ball. ("Could he have wanted it that much?" mused the Storyteller.) The young man drank her potion and after one big swallow he shook all over. It went all through him. He drank and drank until it was all gone. Then the young man broke out with goose-bumps and feathers all over. The girl saw that he had at-





wash chum nei g uwi, sh heki huh e ba'agch. Sh si e wokijuthahim ch imhab tha'a k gn huh i thahiwua.

Sh hahawa i chum wuhsnani k pi edagi g shonigiwul mash am thaish. Sh am hih g uwi k gd huh jiwia e-kih am k am ha ahgith mash has e juh g o'othham

Sh am him k he'ekia wud i mamshath, sh am i ge uwi madt itha uwi. Sh ha hekaj s-mai g o'othham mash am huh has wo chu'igk itha ali nash pi sna'i s-gewk ch ash sha'i s-hohtam ge'elhim. Sh pi e nako g je'ej mash has wo juh.

Sh am wash i chum melithth k wash wo na chag-giath g a'al, ash hebat wo sha e nakog k ash wo mea g ali Sh wahm am i ge'ethak ash ab i na oi g ge'eged a'al Sh hekith wo i mea g ali k ash wash tho'g wo huh Sh an i chum nei g o'othnam k ash s-chbath nash pi g

ready turned into an eagle. After shaking and shaking himself, he flew a short distance and landed.

Finally the girl got up but couldn't find the racing ball she had been sitting on. Then she went to her house and told what had happened to the young man.

Some months later this young woman gave birth to a girl. Right away the people knew there was something queer about the child because she was so strong and grew so rapidly. Her mother could do nothing with her.

As soon as she could walk, she fought with other children. Sometimes she would even kill a child. As she got bigger she went with the older children, and when she would kill a child, she just ate it raw. When the people realized what the child did they were afraid of her because now she was even eating grown

ge'eged hemajkam hahawa ep ha ko'a.

Sh an e a'aga g o'othham ch an chum e mamehe mash has higi wo juh ihtla Ho'ok, nash pi hab hahawa ep a'aga Sh am wash i pi e amich mash has wo juh k ash am hab hahawa i kaij mash higi wo ahgi g Si'he. Kush has juh k am wo ha ahgi mash has wo e juh.

Sh an hahawa ep hema i gahghi g s-melithkam mash am wo med k ab wo nei g Si'he Waw Giwulk t ab mash ab kih.

Sh am him k he'ekia wud i tash, sh am i jiwia g s-chu amichuththam k am hab hahawa ha ahg. "Mamt ab wo i bei guwi. Nt am wo ha'ichu ahgi "

Msh am u'apa g Ho'ok Sh am hab hahawa i ahg g Si'he ihtla Ho'ok uwi "Map pi hekith sha'i s-mahch mas hedai wud m-ohg mant hemuch ia wo m-ahgi "



people.

As the people got together to try and decide what to do with this "Ho'ok", as they now called her. They couldn't think of what to do, so they said they would tell Elder Brother and maybe he could tell them what to do.

So they got a fast runner to run up to see Elder Brother who lived up on Baboquivari.

In a few days the wise man appeared and told them, "Bring the girl to me. I will tell her something."

When they brought her to him Elder Brother said to her, "You never knew who your father was. I will tell you right now."

Neh, sh am i bei g Ho'ok k ash am chehgi g tohono jewed k ash hab kay. "Nap neith hegar m gm hah hab chu'ig?" Sh eda gm hah wud wash i jeg ch hegar kukujek am hab lu wa chu'ig. Sh am i nei g Ho'ok uwi k s we hoch g Si'ihc. Sh ab hahawa i eneha g Si'ihc mash wo i oi g e-ohg.

Neh, sh amjed hah g Ho'ok g e-ohg s-neithamk k ash washaba pi hekith sha't ai, nash pi am wo i ahi, kash gm hah ba'ich nab ep wo e juh g kukujek. Sh heg wish i melkolum k melkohim k am i pi ai. Sh eda am hum k am i cheka m am hemuch am wud Chentnagi Wahua k am i s-mai mashki pi hekith wo sha't ai g e-ohg k ash am i shosha.

Sh in hab chesh tho'ag t an k an hah hebar g cheho hema cheh k an heg eda i chwia. Sh we is si'ahg ab gn hah wo i kekiwua si waw thahm k gm hum a'ai wo ha'ichu si hewegam. Sh haskojed ab wo s-urwak g ah.

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He took Ho'ok out and showed her the desert land and said "Do you see that over there?" Ho'ok looked and believed Eder Brother, yet there was just open space out there and heat waves. He then told her to go and follow her father.

Ho'ok went to see her father. But she never caught up with the heat waves, because whenever she approached, they would recede further from her. She got farther and farther away but could never reach it. When she came to what is now called "Green Well", she decided she would never reach her father, and she cried.

Finally, Ho'ok climbed a mountain and there found a cave where she made her home. Each morning she would stand on top of the cliff and sniff in all directions. When she would get the

sh am ha'ag wo med k ash gd huh wo mel mash ab  
amjed hewgith g ali k ash hab wo chei, "Mohsi! Mohsi!  
Ab g wo i beh'i g ali. Nt wo nei."

Msh am wo i mah g ali. Sh an hi wo wa sha'i  
komchkahith ch ab haha wash wo si hukitsh wohkaj ab  
k ash am wo wua e-giwo ed k gd huh wo kushwiot k  
hih Sh an i e a'agith g o'othham mash an ha'ichu mem-  
da ch wud ali ehbitha.

Sh gd huh i mai g o'othham k ash ga huh wo i kah  
mash ab wo karthaghith. Sh gn huh wo si ha e'esto g  
e a'alga Sh eda ab wash s-kaithgim wo medath nash pi  
g ha'ichu huhch ch ha'ichu tahtami ch ha'ichu oh'o an  
babiugakch ch an chechkoshthakch ch ha'i an ep gi-  
wadch. Sh heg ga huh haha wash wo i medath. Sh ab  
wash s-kaitham wo sijkith ch ab wo kolighith. Sh ab wo

---

smell of a baby, she would run in that direction. When she reach-  
ed the place where the child was she would say, "Grandchild,  
grandchild. Bring the child, I want to see it."

When they brought the child to her she would hold it in her  
arms for a little while, then suddenly she would claw its stomach  
and put it in her burden basket and away she would go, carrying  
it on her back. The word soon spread around that there was some-  
thing running around that was a child's terror.

When the people found out about her, they would hide  
their children when they heard her coming off in the distance.  
They could hear her because she had claws, teeth and bones for a  
necklace, anklets, and belt. They could hear her rattling and  
jingling from a long way off. When the women heard her they

i kah g u'uwi k gn huh wo si ha e'esto g e-mahmad Sh  
am wo jwia k pi wo him k am wo wa thak Sh hebai,  
sh am wo i shosha g ali. sh ha nekaj wo ha tai

Sh him k hebai i cheka, sh am i ha hugio g si chu'u-  
chum a'al. k ash g ge'eged a'al ab i ha oi. Sh washaba g  
u'uwi a'al pi ha u'u ch ash hegam wa'i chechoj a'al ha'i  
ha u'u. Sh hab ha ahg g ha-jchi g wihtrop mash am kui  
wecho wo sha wuhsh g Ho'ok. kush gn huh wo e naggia  
uhs t an k an wo wa'i thak Sh hekith gm huh wo i meh-  
ko g Ho'ok. sh gm huh haha wo meh uhhum Sh gd  
huh i mai g a'al itha k ash hab ha hekaj wo cher ab  
Ho'ok wui, "Uhs wecho ani tatchua, ni-Hu'ul."

Sh hab e junhim k hebai i cheka. Kush sna e nan-  
kog g Ho'ok ch ash g ge'e nemajkam mem'a. Ash ep  
sha'i s-e mahch ab wehs ha'ichu k ab. wipi'a t ab, hohata

---

hid their children, but when she came she would just sit there,  
and not leave. Then when a child would cry she would immedi-  
ately ask them for it.

As time went on she ran out of very little children and  
started on the larger children. She didn't take girls, only boys.  
Finally, the mothers told their young boys that when Ho'ok went  
under a mesquite tree they should grab onto a branch and sit up  
in the tree. Then when Ho'ok got far away, they should run back  
home. When the children found out they could do this, right away  
they would say to Ho'ok, "I want under the tree my grand-  
mother."

It went on like this and time passed. When she was able to,  
Ho'ok would even kill an adult. She was also skilled at everything

t ab, haha'ata t ab, ch wehs ha'ichu mash haschu i  
s-mahch g u'uwí, ch wehs ha'ichu mash haschu i s-mahch  
g chechoj.

Shi am e nam g hemajkam k am e a'aga mash has  
higi wo juh iitha oks. "Kuttp wo sha pi t-nako matt wo  
mea, kutp ia wo t-hugio, t kokthak," bash kai ha'i.

Sh ha'i am hab hahawa i chei mash hugi wo ahgi g  
Si'he k wo kah mash has wo chei. Sh an hahawa hema  
ep i gahgi mash s s-melthag mash heg am wo med k ab  
wo ahgi g Si'he. Sh am hi wa meh g wiapoi k ia huh  
he'ekia i tash pi ha'ichug.

Sh hekith gd huh i meliw k ash am i chum nei g  
o'othham. Sh am wo'ok ch wud al keli. Sh am hab lu  
wa ahgith mamsh haschu ahg k am ah'ath.

Sh hab kaij g Si'he, "Oi g mehl ubhum. Ntp hems  
ga huh wash wo i m-a'ahe."

hunting, basket-making, pottery-making, and everything women or men do.

Finally the people got together and discussed what they should do about this old woman. "If we aren't able to kill her she will kill all of us."

Some then said, "How about telling Elder Brother and hear what he has to say." They looked for a very fast runner who would run to tell Elder Brother, and the runner ran and was gone for a number of days.

When the runner arrived at Elder Brother's place he found a little old man there and he told him why he had been sent.

Elser Brother said, "Run back home and maybe I'll catch up with you."



Sh hab hi wash em-ahog wiapo. "Ps heba, wo i meh, keli?"

Sh anjed med k gđ huh wash cham meliw k am i ha ahgith. "M o hi wa wo'o g em-nawej ch wad a i wehs. Pi hab sha'i mahs mas haschu hab wo i jah. " Sh hab wash kia kan, sh ab hahā wash i kekwa ta g Si'he k ash wud wash si wiapo'oge'el.

Sh eda hab enu'ig g Si'he keh wash cham has mas-ma wo e nanto ab wash cham neda, war. Sh hab hi wa e a'aga mash g o'othham tash wud wo thoakank ch hab masma wo nei mash wud al kel. Kash hema sh cham wo sha mah k ash hab masma wo neithath mash wud wash si wiapo'oge'el.

Sh am nahawa e hemapa, g hemajkam k am kah g Si'he mash am hab ahg g ha'ichu e-mahche. "Ma hi, wa ha'ichu hab elith. I wash eda hi wad wo wa si enk-



The young man thought to himself "Where could you run to, old man?"

From there he ran, and as soon as he arrived home he told them, "Your friend was laying down exhausted. He didn't look as though he could do anything." But even as he was saying this Elder Brother stood before them as a very young man.

Elder Brother was like that and could make himself look any way to anyone. It is said that if a person were going to live a long time he would see him as an old man. And if one were going to die young, he would see him as a very young man.

Then the people gathered together and listened as he told them what he knew. "I have a plan but it will be very hard work.

pank. Neh. ia amt si ge'e wo e ne'ichuth k ia wo si ge'e  
 keihin k wo si ge'e nawait. Mt gi'ik tashkaj ch gi'ik  
 s-chuhagam ab wo e ne'ich. T heg wehs oitham ia wo  
 memdath g Ho'ok oks. T heg oitham ha'i g ka'agi wo  
 momtto k ab wo toa cheho kihjago abai mo ab kih g  
 oks. T ha'i epai wo e'etpat k ab wo ha toa kihj ab. T  
 eda heg wehs oitham wo medath g oks. Kunt g kohskud  
 wiw am wo owich k an wo i h.himichuthath ch washaba  
 wo s-chegitok mamt hab hi wo wa e wuath mam ab si  
 jehni. Kut eda g Ho'ok oks pi wo mahchik mo haschu  
 wud. Kut ab wo s. jehjenath." (nash pi sha'i s-jehnik g  
 oks). "T hab wo e junhim k am wo i chum s-kohsim.  
 Mt hedai an i hugithaj an wo gegokk ch pi wo sha'i  
 hiwigi mas wo kor. T am wo i si pi e nako k haha wash  
 wo kohsn k i gei. T eda wo e nahto g kihj. Kunt am

\*\*\*\*\*

You will have to have a big sing here and a big circle dance and  
 lots of saguaro wine. You will sing for four days and nights. All  
 this time Ho'ok will be taking part in the circle dance. During this  
 time, some people will carry firewood to put at the mouth of the  
 cave where the old woman lives, and some others will make grass  
 doors to put across the cave. During this time the old woman will  
 be around here. Then you must make cigarettes with sleeping  
 tobacco and you will pass them around, but remember you must  
 only pretend to smoke. The old woman will not know what kind  
 of cigarette it is and will smoke vigorously because she likes to  
 smoke so much. After smoking she will want to go to sleep but  
 those of you who are standing next to her will not let her sleep.  
 When she can't help it any longer she will sleep and just fall over.  
 By this time her house will be ready and she must be carried and  
 placed in it."

haha wash wo i kohm k ga huh wo woi "

Sh am hab i e juh g o'otham mash hab ha ahg g  
Si'ihe Sh gi'ik tashka' ch gi'ik s-enchugam ab e ne'i-  
chuth k heg oitham kehi Sh eda ha'i an i e nakog k  
mu'i ku'agi momtto kehi ab to'aw Ho'ok kih an Sh ha'i  
im e'etpat ch ab ep to'ahim Sh eda heg oitham med g  
Ho'ok oks Sh am hui wa'i he'es so in a l mchuth ahim  
g owichk g keiluntham ch ab mamka g oks Sh ab si  
jeijen ch gm huh si i nowichkwup n sh pi sha'i s-je anik  
Sh eda g o'otham hab wash s e junimk mash ab jehim  
Sh hi wa chum si ha nako g oks k ash washaba heg weam  
wash i gewkoghim k heg weim wash i s-k asim

Sh heba i cheka, sh am i si s-kohsim k asi chum  
s-humim am e-kih wat Msh am i pi nawat Sh gi hab la  
wa ep kekiwup ch gm haia ep keilim Si am i si aig  
kohsig Kumsh gi hah wash kohim en kehi nach ith

---

The people did what Elder Brother told them to do. For  
days and four nights they sang and danced all this time they  
danced. Some of them got firewood ready and carried it to her  
house. Some made doors and put them there. And all the time  
the woman kept going around in the dance. Every once in a while  
the dancers passed a cigarette around and gave it to her. She took  
big puffs and inhaled very vigorously because she liked it so much  
but the people only pretended to smoke. Ho'ok tried very hard  
to keep up with the dancers but she became tired and sleepy.

Some time later, when she became very sleepy, she tried to  
go home but they wouldn't let her. She had to stand in the line  
and dance again, and when sleep overcame her they held her up  
and still kept her going.

Sh eda hegam wa'i kohk'oi sha'i s-ha ehbith. Kush hekith wo si pi e nakog k am wo chum meh, sh an huh aki ch ed ha'i wo thadkk g o'othham. Sh am wo chum medath. Kush wo si ha syki g e-shashawikud. Kush am wash wo si melnod g oks k gd huh ulhum ep wo mel mash am e ne'ichuth k ash gm huh ep wo keih.

Sh waik s-chuhugam ch waik tashkaj ha' e keih. Sh am i pi e nako g em-nawoj k ash haha wash kohsh. Msh gn huh wash kohm ch himehuthahim.

Sh eda hab hahawa kaj g Si'ihē, "Mo hekī huh wa'i s-ap'e mamt wo i bei g oks k ga huh wo woi cheho ch ed." Sh am i ge'e e wehmt k gm huh i bei. Sh am ha'i kohm k gm huh si juhko woi. Sh ab ha hekaj i kuhpah g cheho. Sh ab wo hema kei g etpa k ab haha wo i to'ahi.



There was only one thing she was afraid of rattlesnakes. So when she tried to run home because she was so sleepy, some people who were sitting in an arroyo she had to cross, would shake their rattles to make them sound like rattlesnakes. Then she would turn right back and run back to where they were singing and begin dancing again.

Finally, after three nights and three days of dancing, your friend (said the Storyteller jokingly) couldn't endure it any longer and she slept. They were just carrying her and keeping her going.

Then Elder Brother said, "It's time to take the old woman and put her in the cave." They all worked together and took her to the cave and some carried her to the farthest corner of it. At once they began closing it up. They put one of the doors up, then

g ku'agi k ab hema ep wo ke, g etpa. Sh hab junhim k  
ia huh i wuhshath. Sh ab kei g kuhta k ab mehi. Sh mek  
mek hebai i cheka

Sh am shoak g oks ch hab kaij. "Ni-mohms' Si g  
wo s-ni-ho'ige'ith k ia ni-tho'ibia " Sh am i ai g mehi  
Sh am uhg si thath'e ch am si komitp g cheho. Sh am  
hi wa chum keish g Si'he. Sh washaba heki huh am  
wuhsh g kuhbs k ash am him k gn huh uhg e wisagchuth  
k ash ge s-chehthagi.

### **Chehthagi Wisag**

Sh am ni wa huhug g Ho'ok oks. Sh washaba itha  
chehthagi wisag mash am e nahito ba'ich i ha kudut g  
o'othham, nash pi hi pi has sha'i elith mash hedai wo  
gewichkwua k wo mea. Sh gn huh uhg wo tha'ath. Sh



some firewood, then another door. They did this until they reached the outside. Then with a fagot they set fire to it all. It burned and burned.

Finally the old woman cried and said, "My grandchildren, have pity on me and save me." When the fire reached her she jumped up and down and cracked the top of the cave. Elder Brother immediately tried to step on the crack, but a wisp of smoke had already escaped and it rose and became a blue hawk.

### **The Blue Hawk**

The Ho'ok woman had come to an end, but the blue hawk that was formed bothered the people far more than she had. It didn't care whom it beat down and killed. It would fly high in the





thath'e. Sh am hab wa wehoh i e juh g s-haha'atadkam,  
am ha'i si ge'eged haha'at.

Sh eda hab kaij g Si'ihē mash an hema wo i gahghi  
g uwi mash wo s-kehgak k ash ha ba'ich wo ker itham  
haha'a.

Sh am huh wa'i he'es, sh an huh thath'e g wisag ha  
thahm. Sh gam i e wawhas g hah'a'a k an ge shakal e  
thathsh, imhab juhpin tahgio wui e chuhchunichuthk. Sh  
am ha ba'ich kekiwua g uwi. Sh hab ha'ichu junok gm  
huh a'ai melto g o'othham.

Sh an thath'ehim g wisag ch ab hahawa si s-wewgim  
i huduni k gam chum si gewichkwua g uwi Sh eda e  
nahtokch. Sh am wash hugithaj an wuhshani k am hema  
ha eda get hegani si s-weguna s-toni hana'a.

Sh am hahawa si s-wekom huhug g thokaga) heva  
ali mash wud wash shonigiwul ch am e nahto. Sh washa-

the north. So the very best potters did what they were told and made the big ollas.

Elder Brother also told them that they should find the prettiest girl and place her in front of the ollas.

It wasn't long before the hawk flew over them again. The ollas were brought out and put in a row with their mouths pointing northward. The girl stood in front of them and all the people ran away in different directions.

The hawk flew around for a while, then suddenly it swooped down and tried to beat down the girl. But she was ready for him. He missed her and flew right into one of those red hot oillas.

Finally the life of the child which had been formed from a



ba has e juh g wiapo'oge'el mash e ba'agch, i'ok g wah-gaj g uwi?

**Mash e Ba'agch g O'othham**

Mash am i nei g uwi g o'othham mash e ba'agch k ash gm nuh meh uhhum k gd huh ha ahgith mash haschu has e juh. Sh am ge'e huhu'i g hemajkam k ash wash pi has e thohththa.

Sh am thah itha ba'ag Sh hebai si uhg g waw. Sh ab heg shahgith i chiwia k ash amjed an ha oithk wo thath'eth g o'othham ch an wo ha kokthath Sh hi wa chum mummu g mohmbdam ch ash pi e nako mash wo mea, nash pi sha'i ge'ej ch ash ep sha'i s-gewk

Sh am huh hebai, sh haha wash g uwi hema ha

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racing ball was really ended. But what became of the eagle after drinking the girl's potion?

**Episode: The Man who Became an Eagle**

When the girl saw the young man turn into an eagle, she ran home and told the people what had happened. They all ran to the place, but they couldn't do anything about it.

Then the eagle flew away until he found a crevice in a high cliff and there he made his home. From there he would fly over the people and kill them. The hunters tried to shoot it with their bows and arrows but they couldn't kill it because it was very big and strong.

One day he stole a girl and took her to his cave home. Some

ehsith k ash gm huh i bei e-kih wui. Sh him k hebai i cheka, sh s-mai mash ge madt g uwi. Sh wash pi hedai hekith neith, nash pi pi hekith wehoh ab i hud ihtha uwi. Sh eda heg oitham an ha oithch thath'e ch an ha koktha g hemajkam g ba'ag.

Sh am ep e a'aga mash has higi masma wo mea ihtha ba'ag. Sh am ep i ha tho'ibia g Si'ihe k hab kaij. "Mant ahni am wo him k wo nei manis pi wo mea ihtha em-ehbitha. Kut him k he'ekia wud wo i tashk, t gahab si'al tahgio g s-wepegi chewagi ab wo sha i wuwha, mt am wo i s-mai matki ni-mea g ba'ag. T washaba g s tohta chewagi ab wo sha i wuwha, mt am wo i s-mai mant ahni mea."

Sh am hih g Si'ihe k ab i ai g tho'ag k ab chum sha'i nenne'ith. Sh ga huh uhg hi wa s-masma ab chehog mash heg eda ab kih g ba'ag. Sh washaba am wui sha'i pi apkog. Sh eda hi wa wehs ha'ichu ab ab ulini g Si'ine

time passed and they found out the girl had a child, but no one ever saw it because she could never come down. In the meantime, the eagle continued to fly over them and kill them.

So again the people got together and discussed how they could kill this eagle. Again Elder Brother helped them and said, "I will go myself and see if I can't kill this thing that you fear. Some days will pass, and if from the east red clouds appear you will know that the eagle has killed me, but if white clouds appear, you will know that I killed the eagle."

Elder Brother left and when he reached the foot of the mountain he saw the cave where the eagle lived, very high up and the way was rough. But Elder Brother was wise in everything and

Sh am ha hekaj i e amch mash has wo e juh. Sh ab ha hekaj g wako kai ei waw shon ab. Sh koi sha'i he'es, sh ab wuhsh g wako k ha hekaj i chewethim k i chewelhim. K koi wud sha'i mu'i tash, sh ga huh ai g ba'ag chehega

Sh ab ha hekaj chesh g Si'he heg oithk ha'ichu wuhshthag k am cheshajim k cheshajim k ga huh jiwia am huh i mash pi ab huh ha'ichug g ba'ag. Sh an thaha g uwi g e-mad wehm. Sh am hab i ahgith mash haschu ahgk am jiwia. "Nt wash hab hi wo wa cher mat am wo i t-nakog k heg ep wo mea m-mad. Kut hekaj pi in huh ha'ic iu wo sha'i wi'isk g amjedkam ihtha ba'ag mo ha hugiogahim g o'othham."

Sh am i s-hohhori g uwi k am i ahgith g Si'he mash hekith i jijiwhia ch wash chum e gegosith ch gm huh wo'iwup ch koksho mash gaswua. Sh wehmaj koksho g alithaj.

---

right away he knew what to do. He planted a gourd seed at the foot of the cliff and in a short time it grew higher and higher. Before many days it reached the eagle's cave.

Right away Elder Brother climbed up the plant, and climbed and climbed. He got there when the eagle wasn't there, but the woman and her child were there. He told her why he had come. "But I must also say that we will kill the child, too. So there will be no offspring from the eagle who is killing the people."

The woman agreed with this and told Elder Brother that when the eagle came home he would eat, then lie down and sleep while she combed his hair. The child would sleep with him.

Sh am hab i kaij g Si'ihe. "Mat am wo i koi, nt an wo hikkumia g ha-kukswo, t am wo wa koi."

Sh haha wash chum kah, sh ha'ichu hab wa'i kaijim mash g si s-gewk hewel ab med. Sh hab kaij g uwi mash wud hegai kch ab kaithaghim. Sh eda gm huh wud wash i hemajkam ha-ko'ithag. Ha'i ash heki huh i jejewa k ha'i hi wa koi jejewa k ash ha'i am wash kia babniopo. Sh si e wokij g Si'ihe k ash e chehthagi muhwalch. Sh am tha'a k gd huh si ha wecho wah hegam hemajkam ha-ko'ithag.

Sh ab wash i chum wah g ba'ag k ash gm huh a'ai ha'ichu si hehewagith. Sh eda g alithaj wash chum nei mash jiwia, sh hab kaij, "Jiwia! Jiwia!"

Sh hab ha hekaj chei g ba'ag, "Nat ia hema jiwia? O'othham chuhhug ani hewagith."

Sh hab chum chei g oksgaj mash hegam hab uhw

Elder Brother said, "When he sleeps, I will cut off their heads and they will die."

Suddenly he heard a noise which sounded like a strong wind coming. The woman said it was the sound of the eagle coming. All around in the cave were bodies of people, some already rotted, some not yet rotted and some were still twitching. Elder Brother shook himself vigorously and became a green fly, then he flew under the bodies.

When the eagle came into the cave he sniffed in every direction. As soon as his child saw him come, he said, "Come came!"

Then the eagle asked, "Has anyone come? I smell human flesh."

His old lady said that it was just the bodies of the dead



mash an wo'owop.

Sh hab kaij g ba'ag, "K haschu ahgk hab kaij g ali  
m an hab kaij?"

Sh hab kaij g uwi, "Bo wash kaij wash hemuch i  
mahchk mat hab wo chech'eth hegat. Bo wa chu'ig g ali,  
am i mahchithch mat wo neo."

Sh hab kaij g ba'ag, "Ni washaba g thoakam  
o'othham chuhhug hewagith." Sh an hahawa a'ai memda  
k am si uhg i ha uh'ul g e-ko'i. Sh hema gd huli si ha  
wecho wo'ok ch ash heki huh i si jewa. Sh am si uhg i  
bei g ba'ag. Sh ab si tha'iwush g chehthagi muhwal. Sh  
imhab chum i gewichkwuphi. Sh ga huh uhg ge tahpani  
g waw. Sh heg eda ab wah.

Sh am wa wehoh hab i e juh g ba'ag k am i e gego-  
sithok gm huh wo'iwua. Sh an hugitha an wo'iwua g



people that were lying around that he smelled

But the eagle said, "Why is the child saying what he said?"

The woman said, "He's saying that because he just now  
learned to say it. That's how a child is when he's learning to talk."

Then the eagle said, "But I smell a live person." Then he  
ran around and lifted up every one of the dead bodies. When he  
came to the one at the very bottom, which was already very  
rotten, the green fly flew out. He tried to kill it but it flew into a  
crack in the rock high above.

Finally the eagle ate and lay down and his child lay down

alithaj. Sh gm huh gaswua g hohnigaj. Sh koi sha'i he'es.  
sh koi.

Sh am wash i chum s-mai g Si'ihe mash am i si koi  
g ba'ag, sh hahawa uhhum ep e o'othhamchuth k ash an  
ha hekaj si hikkumia g ha-kukswo g kokshtham. Sh heg  
am ha hekaj i muh ali. Sh eda g ba'ag chum pi muh. Sh  
inhas si thath'e g honaj, pi ab huh ha mo'okch. Sh g  
a'an wash s-tohama nehne k nehne k gm huh a'ai himto.  
Sh eda am hahawa i muh g ba'ag.

Sh eda g o'othham ia huh neith mash gahab si'al  
tahgio g s-tohta chewagi wash komal i huh, sh am i s-mai  
mash ha gehg g Si'ihe. Sh hegam s-tohta chewagi mash  
ab i wuwha wash wud ba'ag a'an mash wash s tohama  
ha'as i wuhsh mash inhas si s-pothnim gegshshe.

=====

by his side His wife combed his hair and before long he went to  
sleep.

As soon as Elder Brother knew that the eagle slept, he turn-  
ed back into a man and chopped off the heads of the sleepers  
The child died right away but the eagle almost didn't die His  
body flopped in every direction without his head, and his feathers  
flew out like white clouds. They flew and flew until they disap-  
peared. It was then that the eagle died

The people saw in the east the thin white clouds, and then  
they knew that Elder Brother had won. It was the feathers of the  
eagle which formed the white clouds which came when the eagle  
flopped about.

=====

## Ha'ichu Ahga ab Amjed g Nehbig

**Mash g Nehbig ha Howichshulig g Hemaikam**

Heki o huh mash in hemajkamag, koi g heki huh  
hemajkam. Heki huh, mu'i wud wa'i a'ahithag hemuch  
mashp am ha'i o'othhamag in huh mash am wud Wak.  
Gi'ito Wak Am o hi wa o'othhamag heg oithen, koi shp  
in hahasko o'othhamag. Neh, k am wa s-ap hi wa  
o'othhamag ch an e wui him.

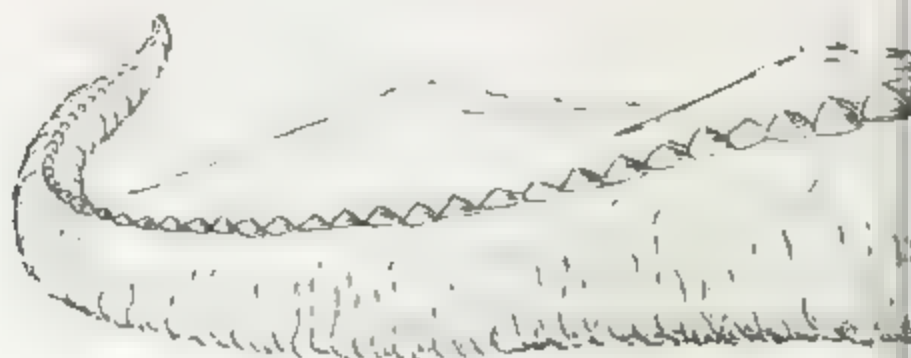
Neh, k am huh hebai i mat am ha'ichu wuhsh amai.  
Ashp gd huh jewed wecho amjed i him k am wuhsh am  
hebai amai Ge'e wud ha'ichu ch am wo'iwua. am wuhsh  
amai k am wo'iwua k amjed hab e wua mash g hemaikam  
ha howichshulig Am wo'iwua k ab wo si ihbhuiwua  
ihab ha'ag Sh hab masma s-gewkam i meh g hewelgai

## The Story of the Beast

## A Great Beast Inhales People

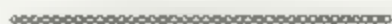
Long ago, it is said, there were people here—ancient people. It's many years ago now that there were people over there at a place they call Wak—at Quito Wak—yet there must have been people in other places too. They lived well and visited each other.

One time something came out there. It must have come from way underground and then came out somewhere there. It was a big thing and it came out and just lay there and could draw people to it with its breath. It lay there and would inhale. Its



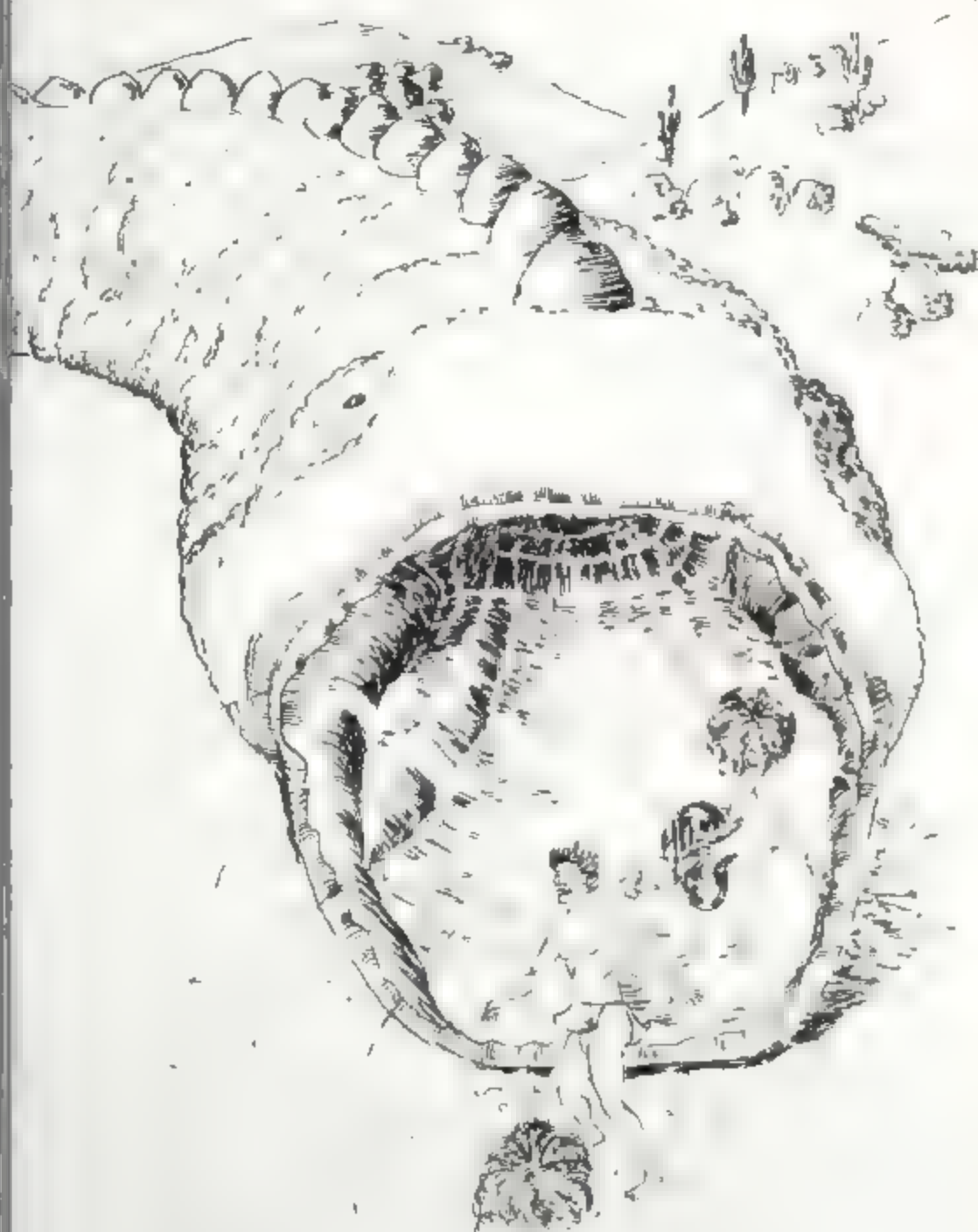
mo g s-gewk hewel. Si mehk meh g hewelgaj k gm huh meh.

Sh gm huh wa'i chum mehk wo himath g o'othham, t wo sha ai hegai hewel k wo i wi'ichkwua k ga huh wo u'apa chunij ab. T im huh wo bah hegai k hasko ep wo i wo'iwua sikol. Cham hekith hab masma hab e wua heg hekaj mo s-mahch mo an oiopo g o'othham. Hasko sha s-ap wo bei hema k wo i howichkwua k im huh wo bah Neh, k tash am wo'o... ge tash am wo'o kch mu'i hemaj-kam wa'i ha howichshul.



breath was like a strong wind drawing people from a long way off

A man could try to pass far enough away, but that wind would reach him and pull him and take him to its mouth. It would swallow him and then would turn in another direction. It always did that because it knew there were people wandering about. Whenever it could catch someone, it would inhale him and swallow him. So you see, it lay there a long time, a very long time, and swallowed many people.









hab e juh mat am ha'ichu wuhsh amai Wak t am k am  
 g hemajkam ha howichshulig, mu'i wa'i ha howichshulig.  
 K am i chum neithchkahim g o'othham ch hab chei,  
 "Matt ahchim hab wa pi wo sha'i t-nako machs has wo  
 juh," k hekaj hab juh g e-ahga matt ahpi wo m-nei mapt  
 ahpi wo t-amichuthach matt has wo juh hegai."

Sh hab kaij, "Heu'u, pegih, m o wa s-ap'e Pegih,  
 ia apt wo kohsh k si'alim haha wo huh." Neh, sh oi wa  
 gm huh wash e jehnigithahim k am i hudunith k ge  
 chuhug e jehnigi. K am huh hebai, sh hab ahg. "Pegih,  
 oi g kohsh. Tt wo kohk " Neh, k gm huh kohk

Ash i si'alim am wami hegai o'othham k am wuh-  
 shani k chum nei, sh am sha'i wami ishp g al I'toi k am  
 i wuhshani k wud haha wash si wiapo'oge'el, pi hab  
 mahs mas wud keli Neh, t am hab hahawa i ahg "Pegih,  
 pt oi haha wo meh uhhum k gm huh wo jiwia k wo ha

---

has come out of the ground there at Wak and is sucking people in  
 with its breath. It has swallowed many people. The people have  
 been watching this and see they aren't able to do anything about  
 it. So they decided we would see you and you would let us know  
 what to do to that thing."

I'toi said, "Yes, okay, that's alright. Okay, you can sleep  
 here and then go back tomorrow." They discussed it until sunset,  
 then talked right on through the night.

Sometime later he said, "Okay, go ahead and sleep. We'll  
 sleep now." So they went to sleep.

Early in the morning the man got up and, going out, he  
 noticed little old I'toi just getting up. When I'toi came out  
 though he was a young man, not at all like an old man! Then he  
 told him, "Okay, you can run back now and when you arrive tell

ahgi g o'othham mant am wo wa i hih. That wo i gi'ik tashk, nt gm hun wo jiwia. Kupt wo ha ahgi g o'othham mat wo ni-u'i hegai hohothai mo an chuwithk thahm hab chu'ig. S-chuchk wud hohothai. Kunt heg wo heka hegai."

Neh, t amjed meh g o'othham k med k med k gm huh meliw k am hab i ha jehnigith, am i ha hemapath k am hab i ha jehnigith. "Mat am wa hi wa s-checham neo g al l'itot mat ab wo wa i hih mat wud wo i gi'ik tashk. Tt eda wo wa nenida."

K hab kaij g o'othham, "Pegih, no pi am wa s-ap'e nach pi ith hab wa ahg mat ia wo t-nei g al l'itot."

K am hab i ha ahg mo neg hab hi wa ahg mant heg wo u'i hohothai mas an chuwithk thahm hab chu'ig. S-chuchk wud hohothai. Neh, sh am chum a'agar g



the people I'll come. In four days I'll arrive. Tell the people to get me the kind of rocks that are on a certain mound. They're black rocks and I'm going to use them."

So the man ran all the way. When he arrived the people gathered together and he told them, "Little old l'itot spoke very bravely. He said he would come in four days and that we should wait for him."

The people said, "Okay, that's good. That's what we said, that little old l'itot should come and see us."

He also told them that they were to get the kind of rocks that are on a certain mound, black rocks. So the people discussed

o'othham mas haschu hab ahg, has mahs hohothai hab ahg.

Sh hema wud o'othham ch hab kaij, "Heg o hab ahg wawk mo wud wawk mo an chuwithk thahm hab chu'ig hohothai."

Sh hab kaij, "A neh, wehoh o wa. Heg oki hab ahg negai " Neh, t am hahawa gahg k ui hegai hohothai. ashp he'ekia i u'uk heki huh u'uk.

#### **Mash ha Me'ij g Nehbig g Al I'toi**

T am him k am i e ai g gi'ik tash. T jiwia gm huh g al I'toi. Neh, t am ep e jehnigi. Sh am hab i jehnigith hab masma mat hab e juh, "Tt heg ia pi nakog k hekaj am m-bahmuth mapt am has wo t-juni hegai mo t-hu-giogahim."

Sh hab kaij, "Mo am wa s-ap'e. Heg ash hab wud

.....

what kind of rocks he meant.

There was one man who said, "He means 'wawk', the kind of rocks that are on the mound."

And they said, "Oh yes, that's true. They must be what he means " So they looked for that kind of rock and got a lot of them.

#### **I'toi Kills the Beast for Them**

When the fourth day came, little old I'toi arrived and they discussed it all again. They told him what had happened and said, "We couldn't kill that thing so we appealed to you to do some thing to that thing that's doing away with us "

He said, "Good! That's a nehbig that came out here a

nehbig hegai mat ia wuhsh, nehbig.” Neh, k am haha  
wa'i has itp juh hegai hohothai k am i nahto hab masma  
mo g wainomi masit, kor ge'e hab juh k am i nahto, am  
hab i ha ahgk, “Mamt g shegor ep wo ni-u'i mat wo  
s-kehgajk ch wo che'echwajk Kunt heg wo hekaj ehp ”

Neh, t am hahawa ep e gahg k e uig'ik hegai she-  
goi, ge che'echwaj. Neh, tsh am i ha mu'umkar, gm hah  
a'ajed ha mu'umkath k am i nahto k heg ep bei hegai  
e-masit k hab chei, "Mant am wo him k wo nei ka itp  
wo ni-nako mantp wo mea hegai k wo jiwia hi wa uh-  
hum, o ep pi wo ni-nako, tp um huh wo ni-bah, nt pi wo  
jiwia uhhum."

Neh, k am huh g o'othham k am ham k gm huh  
hebat i ai mashp am i hugkam amjed . med g newetaj  
mo ab i howichkwua. Neh, t am oithk i hewed k i hewed  
k gm huh sha sr ahim k wash i wi'ichkwua. T was a meh

nehbig." Then he did something to those rocks and made them like a metal machete. He made it big and finished it. Then he told them, "Get me some greasewood too, good long ones and will, use them too."

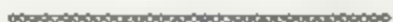
So they brought four long ones. Then he sharpened them, sharpened both ends of them and finished them. He took the machete and said, "I'll go there and see it. If I am able to kill that thing, I'll come back but if I'm not able, it will swallow me and I won't come back."

So you see, the man, P'toi, went and reached the place where he could feel the breath of the nehb.g It took him and drew him along and he ran effortlessly toward where it was lying.

hahawa am wui mashp hebai i wo'o k med k med k ga  
 huh ai mashp ab wo'o k heki huh ui hegai e-u'usga k am  
 wash chum wah mashp im huh i bah, i howichkwuak Sh  
 am kei hema hega. uhs k ga huh a'ai sihsh. Sh im huh  
 i howichkwua. Sh ga huh ba'ich hema ep kehsh k am  
 wash si wah k gm huh ba'ich hema ep kehsh k gn huh  
 hema ep kei, neh, k am i ha hugio hegam gi'ik. T am i  
 pi e nako hahawa mas has wo e juh nat pi ga huh a'ai wo  
 e sisish k pi ap ab huh wo i e chinish.

Neh, t am hahawa bei hegai e-masit k am hahawa  
 nei g ihbthaj mo hebai hab chu'ig, hebai naggia, k an  
 hahawa si hikuch hegai ihbthaj. Neh, k am wa si thath'e  
 hegai. Neh, t am i thotholimat, ishp am i muhk.

Sh ab hahawa wuhshani k am huhp hegai mat gm  
 huh si wehpeg ai, k ab him k gm huh i ai hegai hema k



He ran and ran and reached where it was. He had his sticks with  
 him and he went in easily as it inhaled. When he reached its mouth  
 he set up one of the sticks, securing it at both ends. As it continu-  
 ed to inhale him, he set up another stick and went further in and  
 set up another stick, and still further along he set up another. So  
 you see, he used up the four sticks. Then the nehbig wasn't able  
 to do anything because of the sticks, since it couldn't close its  
 mouth properly.

Then he took that machete of his and found its heart  
 where it was hanging and slashed it. The nehbig went into con-  
 vulsions, then became calm and must have died.

Then P'tor came out, removing the stick he came to first  
 and going along and removing another, and going along and reach-



heg am ep huhp, k him k hema ep ai gm huh k am ep padchuth k am ep huhp, k him k gm huh i wuhsh mashp ab si chinij kuhkaj ab ep kei hema. neh, k am ep padch ehk k am nuhp T ga huh hahawa i e chinish.

Neh, t am i me'ok amjed gm huh him k gm huh jiwia mat amjed ab hih. Neh, k am ep i ha ahgith g o'othham, "Mant mea hegai hi wa Sh iab wud neabig hegai. I wo chum em-hugio mant hems pi has wo juh T hasko ep wo wo'iwua an hemajkam mabit k hab wo wa ep ha juh, wo ha hugio Ithani am wa mea hi wa," neh, k am i ha me'ijithok ab hahawa ep e nahto

Sh am hab i ahg g o'othham "Pegih naen pi ith hab wa ahg ch hekaj am m-banmuth mapi ta wo t-me'ij "

Neh, k hab i kuy. "Mant wo n h uhl am. eap." neh, k amjed i hih uhhum k ta iwia e-kh am Waw G-wulk ab.

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ing another and destroying it and removing it. Then going out where he had set one up at the opening of its mouth he destroyed and removed it. Then its mouth closed.

After he killed it he went back and told the people "I killed it, alright. It was a nehbig. It would have done away with you if you hadn't done something to it. Then it would have gone where there are some more people and done the same to them doing away with them too. But now I've killed it." So, having killed it for them, he got ready to leave.

The people told him, "Okay, this is why we appealed to you—for you to kill it for us."

Then he again said, "I'm going home." And from there he went back and arrived at his home on Baboquivari.



**Mo Haschu hab Kaij g Kekelbad ab Amjed g Nehbig**

Bo hi wa a'aga g kekelbad mo am wo'o g ge'e wa-mad mo am shuhthagi, shonkam shuhthagi, ch hab wud "nehbig" T oi wa hebai wo juh k am wo si wepge, t hab wo chei g kekel, "Am atp hu'i wo'o g nehbig mat am kekiwua g wepgi," no pi hab elith g kekelbad mo wud si s-gewk ha'ichu g nehbig keh eda wud ep si s-has ha'ichu. K oi wa hekaj hab elith g kekelbad mo wud gewkthaj g nehbig, t hekaj am i hud g wepgi k am i kekiwua



**What the Old Timers said about the Desert Monster**

The old timers said there was a big snake called a "nehbig", where there was a spring. When it rained and lightning struck, they would say, "Maybe a nehbig is there where the lightning struck." The old timers thought nehbig was a powerful thing and to be respected. They thought it was the power of the nehbig that caused lightning to come down and stand there.

## **Mash g Juhki Heb Huh Hih**

**Mash S-ap Ge'elith g e-Cheliaga g s-chu Amichuththam**

Sh hab wa chu'i na'ana

Sh am ge'e kihhim g hemajkam. Sh hema o'othham hab hi'i mashcham g e-chehiaga mat pi wash pehegi ha'i-chu wo ashath, "T wo m-kah g hemajkam k hab wo m-ah map wud wash pehegkam."

Sh ge'etha itha chenia k e nahito mat wo kunt. Sh washaba hegai matp hedai wo a'aschu. tp wo s-a'asim. t heg wo kunt, chum as hebai wud wo wa'i kihkamk, chum as haschu wud wo wa'i o'othhamk. Bash kaj g ohgaj itha chehia.

## **Rain Goes Away**

**A Wise Man Raises His Daughter Well**

They say this happened long ago.

The people had a large village where a man lived who taught his daughter she must not laugh at trifling or foolish things "People will hear you and say you are just easy to get "

The girl grew up and was ready for marriage. But the man who could make her laugh was the one she wanted to marry, no matter where he was from or what kind of a person he was. That's what her father said.

**Chum amsh s-Hohntamk Hegai mo S-ap E Ge'elith**

Sh g Ban ep wa wehpegat. wash pi e nako k ith  
hekaj gm huh heb huh hih.

T ia jiwia g Kohlo'ogam k am huh wa he'es, sh  
wash hejel s a'asim. Sh wenog mat g chin j e padch. T pi  
ap i chumthaj. Sh ith hekaj si e elith ch tash ed e eh-  
stoken ch chuchkagath i wushke ch shoak.

Sh ab ai g Chemamagi T ia jiwia ch hi wa chum pi  
kehg wud o'othham ch washaba hemu i e maskogi ch ith  
ab e ulinch ch ia ha nakog.



**The Girl Who is Raised Well is Sought After**

As usual Coyote was the first to try, but he failed so he  
went way off.

Whip poor will came too. In just a little while he was laugh-  
ing at himself. That's when his mouth was deformed and never got  
as small as before. That's why he's ashamed, hiding himself during  
the day and coming out crying at night.

Horned Load's turn came to try. He may not have been a  
very handsome man, but he had just revealed himself as a medicine  
man and was using this to try to win the girl.

Sh wenog hab kaitham ne'e g ohgaj hegai cheh..a

*Ali s-kohmangi chemamangi wiapo'oge'eh,*

*Hemu aichu mahch k e ahnga.*

*Wahsh ng uwi chechenga ch mu'ikko*

*Ia melopa, oi wa pi e nako.*

*Wahshana memenatha ch*

*Gahghai chum a neinahum*

(Al s-kohmagi chemamangi wiapo'oge'eh, hemu ha'ichu mahch k e ahng Wahsh o g uwi chechga ch mu'ikko ia melopa ch oi wa pi e nako wahshan memdath ch gahghai chum ha neithahum.)

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At that time the father of the girl sang this song

*Little gray horned toad young man,*

*He just now learned something*

*And is telling about himself*

*Over there he visits a woman repeatedly*

*And comes many times, yet he can't make it*

*Over there he keeps running,*

*Trying to look across at someone*

### **Mash Ihtha Chehia Giwho e Tho'agch**

Hema tash at an chesh g Ban gakodk thahm k an thak ch gn huh ha'ichu neith. Sh haha wash cheh hegai uwi mo wa chum s-hohnimk.

K an him K g giwhoj am oithch epai him. Sh eda pi hebai g giwho hejel oimed. Ohgaj ihtha uwi ash wud si mahkai ch ith hab masma giwho ch g e-alithag.

Sh am neithcnkahim g Ban ch hab masma chegito mat epai wo ha chehgi g hemajkam mo ha'ichu s-mahch.

Sh eda gd huh oimmed hegai uwi ch ku'ag ch am hohagham giwho ch ed. Sh ge mohto'ith k am i hih T am oithk epai i hih g giwho.

Sh hab kaij g Ban, "Hahaha! Kokis g giwho wash

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### **The Girl's Burden Basket Becomes a Mountain**

One day Coyote climbed a hill and sat down to watch things. Suddenly he saw the girl he had wanted to marry.

She was walking by and her burden basket was walking along after her. Yet a basket never walks around on its own. But the father of this girl was a powerful medicine man and had made his daughter this kind of a basket.

Coyote was watching this and thinking of how he also could show people how smart he was.

The girl was going about getting firewood and loading it in the basket. She loaded it heavily and left, and the basket followed her.

Then Coyote said, "Hahaha! So the burden basket walks



hejel oimmed!" Sh am wash si kekiwua g giwho m am  
kehk hemu ch ash wud Giwho Tho'ag.

### Mash Haschu Ahgk Heb Huh Hih g Juhki

Sh eda a'ajed e chehm g wihipiop k am e hehema-  
path ch heg a'aga mam s-ta edam has ha ahg negam mat  
pi e nako k gm huh heb huh hihih. Sh ha'ijj hab ahg g  
Hewel, "Ha'ichu g has juhm am tahgio itha uwi mo ith  
amjed s-ta edam kaithag g t-wihipiopga ch gamai heb huh  
hihah."

T an haha wash i wulsh hegai chehia k an i hih  
"Thohwai' Bapt wo juh mo hab e a'aga," bo kaj g  
wihipiop.

Sh gam wahm i keh g Hewel k am si ihbreiwua Sh  
g siwulik am tha'iwush k an i melhim k i ge'ethahim k



around!" And the burden basket suddenly stopped where it now  
stands Quijo Toa Burden-Basket Mountain.

### Why Rain went Away

The young men gathered, as was their custom, and discussed  
how embarrassing it was to be talked about for those who had  
failed and gone away. Some of them told the Wind "Do some-  
thing to this woman who causes the embarrassing reports being  
made about our young men which causes them to leave home "

Just then the girl came out and walked by "Alright! Do  
what was planned," the young men said.

Wind stepped forward and blew hard. A dust devil came out  
and started to blow. It grew bigger and bigger and when it reached

i ge'ethahum k am i si ge'etha k ga huh ai g uwi k g nahgi  
chum alo wi'ichkwua.

Sh am i shosha k hih uhhum k hab ahgith g e-ohg.  
"Mat g Hewel pi ap ni-thohiththa."

Neh, sh am i bagat hegai s-chu amichuththam k am  
ha hekaj him k ahgi g jehnikud chekchim mat am wo ha  
hemapai g hemajkam k wo ha angi mat wo shahmuth g  
Hewel. T wo him k hebai mehk has wo e juhkchith, wash  
pi am huh ha shahgith g hemajkam.

Sh wa wehoh ha amogi T am e hemapath k am  
a'aga g chu'ichigaj g Hewel k ap'ech mat wo shahmuth

Sh eda g Juhki pi nea. K washaba g Hewel wud si  
nawojij ch hebai i himath ch am wa wanimed g e-nawoj.

Mt ia shahmuth g Hewel. Sh am waw g e-nawoj k

.....

the woman it almost blew her skirts away

She cried and ran home and told her father, "Wind did me  
evil."

This made the wise man angry, and he went and told the  
Keeper of the tobacco to gather the people and tell them to drive  
Wind away. And to tell him to go and stay far away, instead of  
being here among the people.

He announced it as he was told. They gathered and discuss-  
ed Wind's guilt and decided to drive him away.

Now Rai was blind, and Wind was his close friend and  
wherever he went he would lead him.

They drove Wind away and he went far away leading his

gm huh hih heb huh. Sh ia wa'i amjed pi ha juhk en pi hewed ch s-toni chum hekith Sh gaksh wehs na'ichu k e sho'igch wehs ha'ichu thoakam ch wehs hemajkam k wash pi has wo e thohththa Sh gi'ik a'ahith ab p ha juhk ch pi hewed.

### **Mamsh am i Bahmud g Ban**

Sh pi nako g hemajkam g s-toni ch tonomthag ch am ep e hemapath k hab kaj. It wo gah g Hewe ch Juhki k wo t-sho'igch ab la wai T wo i hihim k i t-wehmt T wa wo t-hugie g s-toni tonomtaag, o g bi-hugig Tt am wo kei g Ban. Heg o wa s-mahch g jowed wehsko ch heg wo wa ai g Hewe ch Juhki mat heba, hihim k hab pi ha'ichug."

Sh washaba pi ha'ichug g Ban K pi hedai s mahch mas heba wo cheh In o heba wud kinkam ch cham

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friend. From that very time it didn't rain or blow and it was always hot. Everything dried up and everything living suffered. People couldn't do a thing about it. For four years it didn't rain or blow.

### **They Appeal to Coyote for Help**

People couldn't stand the heat and thirst. They gathered again and said, "We'll look for Wind and Rain and nambie our selves to them. They'll come and help us. Otherwise heat, thirst and hunger will destroy us. We'll appoint Coyote. He knows the whole earth. He can find Wind and Rain wherever they've gone."

But Coyote was not around either and no one knew where to find him. He lived off somewhere and just wandered around



hebat wash himhim heg hekaj mo wehs hemajkam wud  
ha-tatal T pi wehoh wo muh bihugimk. Sh hab masma  
amich g hemajkam mat wo ha kihkshath g waipia. T am  
wo wa jiwia T ab wo si ihm k wo ahgi mat am kei. t wo  
gahghi g Hewel ch Juhki.

Bo kaj ci am ha ah'ath g whpiop T wo kihshath



because he was everyone's uncle. He just couldn't die of hunger.  
That's how the people knew they could set ambushes for him at  
the wells. He would come there. They would call him "uncle"  
and tell him they had appointed him to look for Wind and Rain.

That's what they said, and they sent young men to watch



g Kahw Wahiaga, Kohm Wahtaga, Chuhugia ch ed Wahia,  
ch Chehthagi Wahia mo itham wud si shohshonkam ch  
wash kiap shuhshug.

Neh, sh gm huh i thathi g whpiop waipia t an Sh  
am chum nemda gi'ik s chuhugam ab ch gi'ik tash ab.  
T pi jiwia g Ban.



Badger's Well, Boxhorn Well, Spring Spinach Well, and Green  
Well which were the best springs and still had water

So they set young men out at the wells. They waited four  
nights and four days, but Coyote didn't come

K hab hahawa ep kaj g kekel, "S-kehg chetcha att am wo ha ah'ath. T am wo ne'eth ch wo keihinath. T hegam wo ha tatchua k am wo wa jiwia."

Neh, t am nei g chetcha k keihinahim ch wash am-hugi K wash kiap pi ha'ichug g ha-tatal.

K hab ep kaj g kekel, "Am att wo gai g s-i'owi chuhhug T wo s-i'owim uhwk T hebat wo hewagi g t-tatal T ith ia wo s-hugimch. T ia wo wa jiwia."

T wa wehoh ia gai g chuhhug k gn huh wehbig i kehkim k ga huh e nam k ne'e ch keihin ch neahim g e-tatal mat wo wa jiwia.

Is hebat i hewagi g chuhhug g ha-tatal k haha wash jiwia k ga huh hab s-e ehstokch ch amjed ha neith g he-majkam mo ha'i che'echewaj ch ha'i sho'oshpolk T hab masma amich mat am wo s-a'agi i ha miabithahim k gm

Then the old men said, "We'll send pretty girls. They'll be singing and dancing. He'll like them and come."

So the girls sang and danced and completed the four-night performance, but their uncle still was nowhere around.

Then the old men said, "We'll roast some real good meat. It'll smell good and our uncle will catch the scent of it somewhere. It will make him hungry and he'll come here."

So that's what they did. They roasted meat and formed a circle all the way around it, singing and dancing and waiting for their uncle to come.

Then uncle did catch the scent of it somewhere and came suddenly, keeping himself hidden over to one side and observing which of the people were tall and which were short. This way he knew he could approach stealthily and dash right close under



huh si miajed am wo tha'iwush ha wecho hegam mo  
che'echewaj, neh, k gd huh wo bei g chuhhug ga'i k ab  
wo i thah ha thahm hegam mo sho'oshpolk mo wa ha  
s-mahch hek hui mo pi hohotk ch pi wehoh wo bei  
Bo em-ahg ch am ha neith ch bahnmed ch ha miab,tha-  
him g keihintham

Sh am huh heba i wo'iwua k hab kaij, "la o sap'e  
Nt wo bei g ga'i k wo i med k wo i m-mehkot Pi o beda  
s-melthag tab masma man ahn Nt wo hug k wo ko'ito  
k haha wo m mukith T am wo wa sap'ek Neh'  
Thohwai!"

T am tha'iwush hegam ha-wecho s-che'echewen k  
am bei g ga'i k am i thah ha thahm itham Komken'ed  
ch Chemamagi k gm h th si meh, ki'ishk g ga'i

Sh hab hi wa chum kaij g nemarkam "Hah' Shahpt  
wo e juh, tatal?"

those who were tall, get the meat, and jump over those who were  
short. He knew they were slow and couldn't get him. Thinking  
about this, he kept his eye on the dancers as he crawled close to  
them.

Part way there he lay down and said "This is far enough.  
I'll get the meat and out distance them running. No one is as fast  
as I am. I'll eat it and when I'm finished, if I'm killed it'll be  
alright. Now! I'm ready!"

With that, he dashed in under the tall ones, got the meat,  
and jumped out over Turtle and Horned Toad, running off with  
the meat in his teeth.

The people were trying to say, "Hey, what are you going to  
do, Uncle?"

K wash pi sha'i ha kaim g o'othham, hegai wa'i mat wo med k wo e tho'ibia. Sh wa wehoh p. hedai ai. T ga huh chesh tho'ag t ab k gn huh i thahiwua thahm k huh g ga'i k ko'ito heki huh.

T hahawa i a'ahe g s-wohpo'ithkam k ab si ihm k ahgith mat am kei. T wo gahghim g Hewel ch Juhki ha wehhejed g hemajkam mo hab kaij, "Tatal! Tatal! Heg o wa s-melthag ch s-mahch g jewed wehsko k hab wo wa t-juni g s-ap'ekam. Tho t-tatal."

T wa s-ha wehochuth k ep s-ha ho'ige'el g e-mam'ai k am wa'i amjed gahghim g Hewel ch Juhki.

Ith o amjed hab wud Muhadagi hegai tho'ag Sh am s-muhadagi mat am thahiwua k huh g ga'i g Ban.



But he hadn't the least desire to hear them. All he could think of was to run and save himself. Sure enough, no one caught up with him. He climbed a mountain and sat down on top to eat the meat.

He had already finished when the fast runners reached him. They called him "Uncle" and told him they had appointed him to go looking for Wind and Rain for the people. They say, "Uncle! Uncle! he's a fast runner and knows the whole earth and will do good for us. He's our uncle."

He believed them and felt sorry for his nieces and nephews, so went right from there looking for Wind and Rain.

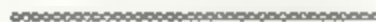
Because of this, that place is named "Greasy Mountain." It was greasy because Coyote sat there and ate the roasted meat.

**Mash g ha-Wepemkal pi am Huh Cheh g Juhki**

Sh gi'ik tash ab inhas ep him g Ban ch g wopog ha hewgiamahim ch wash pi hebai ha'ichu s-mahch k wash jiwia k hab kaij, "Nt wash chehmo g jewed k pi edagi g Hewel ch Juhki."

Mt am kei g Judumi T hab wa ep gi'ik tash ab him k g thohtha'ag ha oithahim k chehcho ch ed wahkhim k wash pi hebai g Juhki neith ch pi hebai g Hewel taht k wash jiwia uhhum.

T am i oi g Nuwa Sh gi'ik tash ab tha'a k tha'a k wash pi hebai ha'ichu s-mahch k jiwia uhhum k hab kaij, "Nt wash chehmo g jewed k pi hebai sha'i s-mai mas hebai hihuh g e-naipnjagim. Hewel ch Juhki "



**The Clan Companions Can't find Rain**

For four days Coyote went back and forth, searching for scent along the roads, but found nothing. When he returned he said, "I just went all over the earth and didn't find Wind and Rain."

Then they appointed Bear. He also went for four days. He went through the mountains, going into the caves, but he didn't see Rain or feel Wind anywhere, so he came back.

Buzzard went next. For four days he flew and flew but learned nothing. When he came back he said, "I just went all over the earth and didn't find out where these two friends, Wind and Rain, went."

**Mash Has Masma g Gihsubi am Cheh g Juhki**

Neh, mt am ah'ath g Gihsubi. Sh g e-wihgi an al uhs  
t an wud k ith bek tha'a k ia wa'i gei sha'i ch ed k am  
ul g e-wihgitha k an neithchkahum ch ep thah gad e  
ba'ich ehp, gad e ba'ich ehp am ul'neh g e-wihgitha K  
pi i hoike. Sh ep thath'e ch hab e junihith ch mehkohim  
ch am wa ep thal iwua k am ul g e-wihgitha ch chum  
nei. K al i hoike.



**How Little Hummingbird Finds Rain**

Then they sent Hummingbird. He tied some of his down on  
a stick. Taking this, he flew and landed in the brush, holding  
out his wind indicator and watching it. Then he flew on ahead,  
holding his wind indicator in front of him. When it didn't stir, he  
flew on. When he had gone a long way doing this, he landed again  
and held out his wind indicator. Suddenly he saw it stir slightly.

Thohwai! K wash sikod thath'e ch gm huh hasko ulinahim g e-wihgitha Bash e wuhim g Gihsubi ch mai mo haskojed med g Hewel k am oithahim k am haha wash cheh. K ab al med g shuhthagi ch am huhugithan s-chelhthagi g washai ch sap tahhatham hewelok. T'aged gm huh hahawa si shel him k ga huh jiwia mash ab chehog.

K am al meihim K gnhab wo'o g Hewel K gn huh ha'agjed g Juhki epai wo'o Sh kohksh Tam i thah wua g Gihsubi k am hema bei g chuhthagi k am thah ohj ed g Hewel. T si sisw k an wash i chuh Sh gi'ak chuhthagi am ha toa. T hahawa i neh g Hewel.

T hab e juh k ah, "Mo ia m-warth g m hajuni Ptsh wo him k ha nei, wo i ha wehmt. T han pt wo ha hugio g bihugig."

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Now! He just flew every which way and held out his wind indicator here and there. Doing this, Hummingbird found where Wind was blowing from. He was following this when he discovered a small stream, green grass, and a pleasant breeze. Then he went straight from there and came to where there was a cave.

A little fire was burning. Wind was lying on one side and Rain on the other. They were sleeping. Hummingbird landed there and took a hot coal and put it on the back of Wind. It sizzled hard and went right out. He put four coals there, and finally Wind woke up.

When he got him awake, he told them, "Your relatives invite you to come and see them and help them so famine will not destroy them."

Sh hab kaij g Hewel, "Ni wash kiap si s-chegito mat wa i ni-shahmuth. Nt wash hi wo wa chu'ich g ni-nawoj T has wo chei, tt hab wo t-juh."

Sh am hema bei g chuhthagi k am thai ohj ed g Juhki. T am si sisiw k am wash i chuh. Sh gi'ik chuhthagi am ha toa. T hahawa i neh g Juhki.

Sh am i ahgith g Hewel mo has kaij g Gihsubi.

K hab kaij g Juhki, "Tho wa chum ni-hajuni ch washaba pi hedai ni-tatchua, pi hedai ni-nuhkuth. P alpi wud wa ni-nawoj ch chum hekith ni-wanimed chum hebai. Ptp wo e ap'ech mapt wo hih, nt wo hih m-wehm."

Sh hab kaij g Hewel, "Gamai g med k ha ahgith g t-hajuni matp wo si t-tatchuath ch wo t-ne'ich gi'ik s-chuhugam ab k am wo i amhugi. Tt haha wo thatha k



Wind said, "I still remember that they drove me away. But I'll ask my friend. Whatever he says, we'll do."

He took a coal and put it on Rain's back. It sizzled hard and went right out. He put four coals there, then Rain woke up.

Wind told him what Hummingbird said.

Rain said, "They are supposed to be my relatives, but no one wants me, no one takes care of me. You are my only friend and always lead me everywhere. If you decide to go, I'll go with you."

Wind said, "Run, tell our relatives that if they really want us, they'll sing for us for four nights. When they finish the ceremony



Then the old men gathered and discussed now to do what they were ordered to do. Then they understood they would have to appoint medicine men to make something that would cause Wind to forget the words they used to drive him away. Everyone would be happy and invite Wind and Rain to come and see their

wa i hihim k wo ha nei g e-hajuni k wo ha wehmt. T hab pi wo ha hugio g bihugig. Bo kaij g kekel.

Neh, sh wenog g mamakai nahito hegai mach hab a'aga "nawa t" Gi'ik am ha chuhcha K am ne'ichuth hegai "Shuhthagi t-nahtor". Sh am i amhugi k am e a'aga ch chum mamche mat hedai am wo s-hewelim neo.

Sh am wa ep e kei g Ban k hab kaij, "Ahni ant, Ahni ant," ch gam wahm kehkim k gd huh kekiwua si ha eda g hemajkam. K hab kaij, "Thohwai! Oi g wo ni-wasibith Nt haha wo s-hewelim neo "

Msh hab ahg, "Oi g am wa e ang." Mt hahawa mah g wasibi hegai mach hab a'aga "nawait"

T i'ok hab kaij, "Hah! Si s-ni-hihinkim tahhathag. Mt wash wo ni-wasibi. Nt haha wo s-hewelim neo."



relatives and help them. That way the famine would not destroy them. That's what the old men said.

So you see, that's when the medicine men made what we call "nawait" They appointed four of them. They sang to our "liquid product" When they finished the ceremonial number of performances, they had a conference to try and find out who would give the oration.

Coyote appointed himself saying, "I will! I will!" and stepping forward until he was right in the center of the people He said, "Okay, give me a drink Then I'll give the oration "

They told him "Go ahead and speak for yourself " Then they gave him a drink of what we call "nawait"

When he had drunk it he said, "Wow! It really makes me feel like yelling Just give me a drink and I'll give the oration "

Mt ab ep wasibi. T i'ok hab kaj. "Hah' Si s-n-hihinkim tahhathag. Mt wash hema ep wo ni-wasibi. Nt haha wo s-hewelim neo."

Bo kajchihim ch ab ai g g'ik wassibi k haha wasi si hihin. M an i chum bebbhehi T med k e tho'ibla k oi wa anjed ha ehbith g hemajkam ch am hejel omed

### **Juhki Waitha**

"Ab g wo ih'i g shuhthagi t-nahtoi. nahako ni-ihmigi. k ab e tahtam k ab s-em-wapagim shonchuth si'alig tahgio k ab i wanchkwuan g si'ilig tahgio. Ketigam tontham wa'akih m ab si'alig tahgio ge s-tohta chewagka sha s-e bihshchim chu'ig ch kehk. Ab shonchuth k ab s-t-ho'ige'itham junibi, am eda si e wihptkog, am eda si jushal neokim k si s-juhu'ujul wepgim, si sap kaitham



They gave him another drink. When he had drunk it he said "Wow! It really makes me feel like yelling. Just give me one more drink and I'll give the oration."

He kept saying this until he had four drinks, then suddenly yelled loudly. When they tried to catch him, he ran and escaped. From then on he was afraid of people and went about by himself.

### **Call for Rain**

"Drink what we have prepared, my relatives, and be revived, be elated. begin from the east side to draw the east closer. A beautifully shining ancient house stands there in the east, wrapped in white clouds. Start there and be kind to us, mixed within, speaking softly within, lightning moving very zigzag, roaring beautifully,

kuhgkim k sinskim k wo i hih. Jewed si s-tadnim kahchk e elith k heg ab si s-gahghai chechoshpam e juh k wo i hih g t-thahm kahchim, chum si s-mehkotham kahchk e elith. Kut heg ab si s-mo'ohebamchuth k wo i hih thohtha'ag chuhchim. Go'ogo'ol si s-wapmhunihum k wo cheh g jewed, chum si chuwithk e elith. Kut heg si s-bahbagi si ma'isnpahim k wo cheh g wipishani wehchim Wapkola si gahghai shahshaiwua u'us chuhchim, kuiwo shashawkim kaithag. Jewed wo si wa'akpan k wo cheh. Kut heg thahm an wo wuhsh g nahnko mahs kai. Jewed thahm, wehs i e hoi, ni-hajuni. Ihmigi hihumi-chuththam, himichutho g ihmigi!"

T ith am haha wo i himch g e-ihmigi si'alig tahgio ch am hudunig tahgio ch am wakoliw tahgio keh am hahawa juhpin tahgio. T wehsijj am wo ah g e-ihmigi am wui g s-hewelim neoktham. Kut ith am wo ah g nahnko



pattering rain and moving along. Although the earth is wide, the clouds are braced across it and will come, though far away. They are hung on the heads of the mountains standing there, and will come. They will leave the earth soaked everywhere, even the highest hills. The water will gently flood the little washes, wherever they are. The driftwood is stopped crossways where the trees are standing. The sound of rushing water echoes down the valleys. It will leave the earth well moistened. After that various kinds of seed will sprout. All over the land, greet one another, my relatives. Call one another by your relationship."

He then greets those on the east by their relationship to him, then those on the west, south, and north in turn. All greet the orator by his relationship to them. He tells of the four kinds

mahs chechwagi mo an bihshen g wa'akih si'alig tahgio  
 ch hudunig tahgio ch wakoliw tahgio kuh juhpin tahgio  
 Mt ab haha hema wo i wuhshath g hoa mo am eda shuh-  
 thagi g nawait. Kut g si wehpegkam mo am thaha si'alig  
 tahgio wo i'i k am wo ah g wehpeg ne'i. Mt am hahawa  
 ep wo i bei hudunig tahg o T g wehpeg thakam ab wo  
 i'i k am wo ah g ne'i. Mt am hahawa ep wo i bei wakoliw  
 tahgio. T g wehpeg thakam ab wo i'i k am wo ah g ne'  
 Mt am hahawa ep wo i bei juhpin tahgio T g wehpeg  
 thakam ab wo i'i k am wo ah g ne'i.

*Yahhai shonachuna Yahhai shonachuna*  
*Ia wa si ni-eda yahhai shonachuna.*

(Ab g a'ai wo shonchath Ab g a'ai wo shonchuth Ia am  
 wa si ni-eda a'ai shonchuth.)

Gi'ikko o e a'aga intha ne'i. wehpeg am si'alig

~~~~~

of clouds that surround the ancient houses of the east, west,  
 south, and north. Then one of the baskets of wine is brought out.  
 The first man sitting on the east drinks some and sings the first  
 song. The basket is then taken to the west side and the first man  
 drinks some and sings the song. The basket is then taken to the  
 south, and the first man drinks some and sings the song. The  
 basket is then taken to the north, and the first man drinks some  
 and sings the song.

*Start at each direction.*

*Start at each direction.*

*Within myself I start at each direction*

This song is sung four times, first on the east side, then the

tahgio ch am hahawa hudunig tahgio ch amjed wakoliw  
tahgio ch am hahawa juhpin tahgio.

*Yewel ini wepongithaima*

*Yewel ini wepongithaima.*

*Jewede kahchuma wehsiko chehchehemo*

*Yali ngngehli.*

*Chuma ani si mamachiholithaima*

(Hewel ani ni-wepogithahim. Hewel ani ni-wepogithahim  
Jewed kahchim wehsko chehmo. Ali ni ge'el ani chum  
s-mahchulithahim.)

Na'as hab wa chu'ig. ni-hajuni, m an hab ahg g  
o'othham. K wa im hudunig tahgio chuhen g thohtha'ag  
I wa hema am eda bebeth k am eda thoahim k ab i e  
iawua g s-oam shuhthagi Kunt wa heg i'ok naum k we-  
nog am shonch g ne'i. Kut wa wenog ab i meh g hewel



west, then on the south side, and on the north.

*I try to be like the wind,*

*I try to be like the wind*

*I go all over the earth.*

*The child I raised*

*I want very much for him to know.*

Maybe it's like that, my relatives, as the man has said The  
mountains which were in the west one roars inside and thunders  
and there is poured out yellow liquid When I drank it I got drunk  
and then started the song Then the wind began to blow bring-



k ab i thah g chewagi k in sihbani k heg thahm an wuhsh  
g nahnko mahs ha'ichu, ge s-tadan hahhag ch ge pi ha  
muhkigam kai keh bai Heg wehs wad t hajuni ha wur-  
kam ch hab e juh.

**Juhki Waitha Keihina Nen'ei**

*Namt wo ni-mahkaich?*

*Namt wo ni-mahkatch?*

*Litoi ni-mahkaich.*

*In o wat kahchune chewahung nihibunach*

*Namto ni-mahkaichuna?*

(Namt wo ni-mahkaich? Namt wo ni-mahkaich? Al l' toi  
at ni-mahkaich In o wa't kahchun g chewagi ch ni-ib-  
dach. Namt wo ni-mahkaich?)

ing in the clouds, and it sprinkled. Afterward various things came  
up with wide leaves and undying seed, and ripened. All that hap-  
pened is our relatives due.

**Dance Songs in the Call for Rain**

*Are you all going to make me a medicine man?*

*Are you all going to make me a medicine man?*

*Little I'toi made me a medicine man.*

*Right above are lying the clouds that gave me heart*

*Are you all going to make me a medicine man?*

*Chehthagi Litoi gad uh wa wuhshanime*  
*Chehthagi yuhuni wehmaja wuhshanimehe,*  
*wausinga yewehenak.*  
*Yuhuni yahhange waupusime.*

(Chehthagi al I'toi gd hah wa wuhshanihim. Chehthagi  
hahni wehm ia wuhshanihim Wa'usig hewed. Huhni  
hahhag wa'upusim.

~~~~~  
*Tashai wa edaha nunihome,*  
*edaha nunihome*  
*Babasho ga chewahagi ane sikoli woiwupime*  
*Wa si nohahime k oink ia ni-wanimelhome.*

(Tash o wa eda e junihim, eda e junihim K heg babsho  
g chewagi an sikol wo'owuphim. Wa si thoahim k oithk  
ia ni-wanimelhim.)

~~~~~  
*Little green I'toi came out vonder*  
*With the green corn he came out.*  
*Damp earth and corn I'm asking for.*  
*They're dampening the corn leaves.*

~~~~~  
*The Sun has reached the center,*  
*Reached the center.*  
*In between, the clouds lay in a circle*  
*When it was thundering, I was led through it*

## A'al Hihi'ani

### Mo s-ta Ehbithama g Kahw

Sh am huh hebai g o'othham bihugk Sh pi ha'ic tag  
g shuhthagi ch pi gei g juhki.

Sh hema g o'othnam am gahghum g chuhwi ch pi  
edagi, heg am cheh kahw k hab i e ah mat wo mu'a k am  
i chum huhu'i. Kut gm huh wah wag ch ed Kut am i  
golwi mat am hun wah wag ch ed k melk i o Kut gm  
huh nam amai mo an ge'e wag mo an eda shuhthagi Kat  
ab tha'iwush g hewel Kut gm huh hun uhpam hegai  
o'othham.

Sh am kuhk hegai hewel. K hab kaii hegam  
o'othham, "Mas hebai kuhk ha'icha'" K hab ahg g mah-

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## The Children's Shrine

### The Badger is Taboo

It is said there was a famine one time There was no water  
and no rain.

One man was out looking for jackrabbits and couldn't find  
any Instead he found a badger and chased it, thinking he would  
kill it It went into a hole, so he followed it way in He met up  
with it where the hole was wide and there was water Then air  
began rushing out and the man took off for home

The wind roared and people said, "Where is the roar coming  
from?" They told the medicine man, "Would you find out where

kai, "Mapt am hig wo i mamche mas heba. hab e kaij."

Kut ab i mamche k am i s-mai mo gm huh hab kaij amai mat wa am wah g kahw k am ha ahgith mo am hab kaij. Kut am hihuh hegam o'othham k gd huh thatha k am neith.

K hab kaij g ha-ge'ejig, "Mamt am has wo chum juh ahpim mamakai mamtp wo e nako mamt wo kuh hegai hewel mat wabsh s-ap wo wa tha'iwush." Bo ha ahg hegam mamakai.

K hab kaij g mamakai, "Mo am wa s-ap'e matt am hab wo wa chum juh." Bo kaij hegam mamakai ch am hahawa chum e nakog k am i pi e nako mas has e juh k wo kuh k am i ha ahgith hegam o'othham.

K hab kaij hegai ha-ge'ejig, "Mamt ia wo i e hemapai." Kut am i e hemapai.

Sh am ha ahgith, "Mamtp hedai ha'ichu e'eniga ch ia wo cheh Mamtp hedai edgith g banuga ch ia wo cheh.

the noise is from?"

He looked and found it came from the badger hole, so he returned and told them. Then the people went there and saw it.

The headman said, "You medicine men do something to try to stop that wind so it will just come out normally."

When he told them this the medicine men said "It's good that we try to do something." Then the medicine men tried, but couldn't do anything to stop it, so they told the people.

The headman said, "Gather for a meeting."

When the people came he told them, "Whoever has something valuable put it here. If someone has a necklace, put it here

Kutt hekaj wo kuh g hewel." Bo kaj hegai ha-ge'ejig

Kut am i hemapai hegai babiuga Kut am ui hegai ha-ge'ejig k am him k am toa amai hewel hugith am, hab chum ahgk, "Mapt ha'as wo tha'iwush. Hewel " Kut pi am huh wa ha'as i tha'iwush k am wa'i tha'iwush hegai hewel. Kut am i pi e nakog k gm hu h hihuh uhpam.

Sh gi'ik tash am tha'iwush g hewel k am hahawa tha'iwush g shuhtnagi. Kut am ep e hemapai g o'othham k am ep chum a'aga, "Machs has wo jah Watk, wo t-wi'in."

Sh am ep chum ha ahgith g mamakai, "Mamt am ep wo i e nako."

K hab kaj g mamakai, "Matt pi wo t-nako "

Sh hema g o'othham pi wud mahkai ch wud wabsh

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That's how we'll stop the wind."

When he had said this the people gathered their beads. He took them and placed them there beside where the wind was coming out saying, "Stop rushing out, Wind!" But the wind just kept rushing out and didn't stop. When he saw he couldn't do anything, he went back home.

For four days the wind rushed out and then water gashed out. The people got together again and discussed it. "What can we do," they said. "It'll wash us away."

Again they tried to tell the medicine men, "You must try again."

But the medicine men said, "We can't do it "

There was one man who was not a medicine man, but was

o'othham ch wabsh s-chu amichuth. Heg hab kaij. "Matt g a'al am wo ha shul amai wag ch ed. Kutp hems ha'as wo wa tha'iwush g shuhthagi." Bo kaij hegai o'othham mo s-chu amichuth.

K hab kaij g ha-ge'ejig, "Mo am wa s-ap'e Kumt alpm mam g a'al eniga ia wo ha shul g e-a'alga. T am hab wo e juh mo hab ahg hegai o'othham."

T am i s-hohho'i hegam o'othham wehs mat am wo ha shul g e-a'alga.

K am i ha ahgith g ha-ge'ejig. "Matt gi'ik am wo ha shul. Kut gohk wud wo u'uwik ch gohk wud wo che-chojk. T wud wo gi'ikk."

Kut am hahawa ha ah ha'i g a'al mat am wo ha shul. K am i s-hohho'ith hegam a'al ch hab kaij. "Mo am wa s-ap'e mamt am wo wa t-shul. Kutp hems hahawa ha'as wo wa tha'iwush g shuhthagi." Bo kaij hegam a'al.

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very wise. He said, "We should put some children into the hole. Maybe then the water will stop gushing out."

When the wise man had said this, the headman said, "That's good. You who have children put them here. What the man says will happen."

All the people agreed that they would put their children there.

Then the headman told them, "We will put four children there. Two will be female and two will be male."

They told some children they were going to put them there. The children agreed saying, "It's good that you are going to put us there. Maybe then the water will stop gushing out."



K hab kaij g ha-ge'ejig. "Mamt ab wo i e hemapai Kutt am wo wa i ha shul. Wat wa wo ge'etha g shuhthagi."

Kut am i e hemapath k am ha u'apa gi'ik g a'al g o'othham mash am tha'iwush g snuhthagi Kut am ha shul hegam a'al. Kut am i huh g shahthagi k pr am huh ep tha'iwush.

K hab kaij hegam mamakai, "Mamt nema wo i gah g si ge'echu ha'a Kutt gd huh wo thahsh k heg eda am wo toa g babiuga."

Kut wa wohoh am hema i gar g si ge'echu ha'a k am i bek am i ha mah hegam mamakai Kut ab i bek ia huh sha'i mehk mat am thai hegai ha'a k am ha ahgith. "Mo ia s-ap'e mat ia wo thakath hegai ha'a. Kunt ia haha wo toa g babiuga ith eda ha'a "

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When the children had said this the headman said "Everyone go there and we'll put them there as we said Otherwise there'll be a flood."

The people went, taking the four children to where the water was gushing out. When they put the children into the hole the water disappeared and didn't gush out anymore.

Then the medicine men said, "Look for the biggest olla We'll set it out and put beads into it."

So they looked for the biggest olla and took it to the medicine men They took it and set it out at a distance and told them, "It's good for the olla to sit here. In the future, you will put your beads in this."

Kut am hahawa toa g babiuga k am i ap'echuth k am ha ahgith, "Mat i'ajed chum hekith hab wo e juni-hith. Mamt hedar hekith ia wo jiwia k haschu wo i edgithath ch ia wo cheh, i'ajed chum hekith am hugkam mat hekith wo huhug g jewed."



### **Mo s-ta Ehbithama Ihtha hab Mahs Washa**

Ab ash wo'o g washa heg ab tho'ag mo hemu hab chehgig "A'al Hihi'ani".

Kush ab haha wash tha'iwush g shuhthagi k heg i ge'ethahim k i ge'ethahim k s-ta ehbitham e juh.

Kush wenog am hahawa e hemapai g hemajkam k am ha chuhcha g mamakai mat hegam wo s-mai mas haschu ahg ch hab e wua ha'ichu. Sh am nei g hemajkam



Then the medicine men finished the ceremony by putting the beads in the olla and saying, "From now on this will always be done. Whenever anyone comes here with something of value, he will put it here, from now on, forever, until the world ends."



### **The Ritual Case is Taboo**

It is said that the sacred case was kept on the mound that is now called "The Children's Shrine".

That was where the water rushed out and rose until it became dangerous.

Then the people got together to appoint medicine men to find out why this thing was happening. The people sang for four

gi'ik s-chuhugam ab k am i kuhgı g ne'i

Sh hab kaj g mamakai "Moki mu'i ha'ichu pi ap wua g washa nuhkuththam. Koki heg hekaj hab e wua Kutp hab masma s-ap'le matt ab wo iagchul g t-Si'ihē k ab wo mah g washa nuhkuththam a'alga. Kutp ab wo s-t-ho'ige'itham e tahtam k wo wa t-tho'ibia "

Neh, sh am i ha ui hegam gohk a'al mash wud e-wepngam ch e we'eppe hah'a'sig Kush si nahnko masma ha o'oha m an he'ekia i has mahs g chewagı Bash masma ha o'ohan k ha nahto k g a'ankaj si ha hehosith k am i ha u'u k ga huh ha u'apa tho'ag t ab mash ab wagı s-chuhchpulim.

Kush hab kaj g kekel, "Mat hekith am wo nei g em-hajuni gm huh mehke, kumtia wo keihith wag chuhchpul ab matt ith eda ia wo em-thagito."

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nights and finished their sing.

The medicine men said, "The Keeper of the sacred case has done many things wrong. That's evidently why this thing is happening. If it is alright, we will make an offering to our Elder Brother by giving him the children of the sacred case keeper. If he feels kind toward us, he will save us."

So you see, they took those two children who were the same size and of the same parents, and they painted them in various ways, like the many colors of the clouds. When they finished painting them like that, they decorated them with feathers and took them up on the mountain where they had dug a square hole.

The old men said, "Whenever your relatives sing far away, you will dance here at the corners of this hole in which we will leave you."



## **Mamsh Mea g pi Amkam Kownal**

Sh heki huh in o'othhamag Kush eda g Monti-suhm wud kownal. Kush hegam o'othham wehs e wepo kartham neneok

I'itoi ash am wuhppa g juhki ch wehs ha gegosith hegam o'othham. I'itoi ash am e'esha g ha'ichu hugi, shuh'uwad e'esha, thahpk ep e'esha, cheolim ep e'esha, mu'i nahnko mahs kai e'esha.

Sh hegai kownal Monti-suhm chum hekith s-ap ha nuhkuth hegam o'othham ch am huh hebai pi ap ha nuhkuth ch ha koktha, s-ko'okajg ch bekaj ha koktha hegam o'othham.

T am i s-mai mo g Monti-suhm hab e wua k pi e nako hegam o'othham k am hihim k ga huh thatha abai Monti-suhm kih ab k ab huh mua hega'i Monti-suhm k ga huh ep hihih uhpam k ia huh thatha e kih am.

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## **A Mean Ruler is Assassinated**

It is said that long ago there were people living nearby. At that time Montezuma was chief, and the people all spoke alike.

I'itoi made the rain fall and fed the people. He planted food, mustard, tansy mustard, cholla, and many kinds of seed.

The chief, Montezuma, always took good care of those people, but later on he didn't take care of them and killed them, poisoning them by occult power.

When they found out that Montezuma was doing this they went to his house and killed him. Then they returned to their homes.

K am huh wud i gi'ik tash. Kud am hema i him k ga huh jiwia abai Monti-suhm kih ab k chum nei. Ab o wabsh thaha hegai Monti-suhm. I ab i s-mai matki ep e chegito hegai Monti-suhm. K heg ga huh hanawa hih uhpam k ia huh jiwia amai e-kih am k am ha ahgith hegam e-wehm kihkam o'othham, "Matki ep e chegito g Monti-suhm k ab wash thaha." Bo ha ahgith hegam o'othham.

K hab kaij hegai ha-ge'ejig hegam o'othham mat am ep wo hihim k ep wo mua hegai Monti-suhm. T am ha-hawa e nakog k am ep hihim k ga huh thatha abai Monti-suhm kih ab k chum nei. K an wash thaha hegai Monti-suhm. T am hahawa ep mu'a k hikkumi'og k g jewed wehnath g chuhkugaj k shoniwia. Wehs hab i juh hegai chuhkugaj k g oh'oj hab ep juh k ep shoniwia. Wehs iolagi g jewed hegai Monti-suhm oh'o kch heg ep chuhkugaj kch am i thagito k gm huh hihih uhpam.



In about four days, someone went to Montezuma's house and was surprised to see him there. He found out that Montezuma had come back to life. Then he returned home and told the people he lived with: "I see Montezuma has come back to life and is just sitting there." That's what he told the people.

Then the headman said they would go and kill Montezuma again. So they got ready and went to his house to see. There was Montezuma just sitting there. They killed him again and cut him up, mixed his flesh with earth and ground it up. They ground up all his flesh and bones. His whole body they ground up well with earth, then left it and returned home.



K am wud i gi'ik tash. T am hema ep him k ga huh i jiwia abai Monti-suhm kih ab K ab wash ep thaha g Monti-suhm, ep e chegito. Sh am i neith k ga huh ep him k epai ia huh jiwia e-kih am k am ha ahgith hegam o'othham, "Matki ep e chegito hegai Monti-suhm."

K am hab i kaj hegai ha-ge'eng, "Mamt ep wo e nahto. Tt ep wo him k ep wo mua g Monti-suhm."

T am i e nahto k ep him k ga huh ep thatha abai kihj ab hegai Monti-suhm k chum nei K ab wash thaha hegai Monti-suhm. T ab hahawa ep mula k ep hikkum 'og k am hahawa hihitho hegai chuhkagai g Monti-suhm. T am i bak am wash i s-wia. Kat am hahawa i bi'a k am al chu'uchum wantsh hega'i chuhkagai g Monti-suhm k gm huh mehk nehnchuth k gm huh ep lahhi hegam o'othham uhpam k gd huh thatha e-kih am.



In four days someone again went to Montezuma's house. There was Montezuma sitting there. He had come back to life again, and when he saw this he returned home and told the people, "I see Montezuma has come back to life again."

So the headman said, "Get ready again, right away. We'll go and kill Montezuma again."

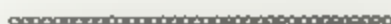
They got ready and again went to Montezuma's house to see. There was Montezuma, just sitting there. They killed him again, cut him up and cooked his flesh. When it was done it just fell to pieces. They took his flesh out and tore it into little pieces and threw it far away, then they returned to their homes.

Kch am wud i gi'ik tash. Kut am hema ep him k ga huh jiwia abai Monti-suhm kin ab k chum nei. K ab ep wash thaha hegai Monti-suhm. Kut ab i neithok ga huh ep hih uhpam k ia huh i jiwia e-kih am k am i ep ha ahgith hegam o'othham, "Matki ep e chegito g Monti-suhm."

K hab kaij hegai ha-ge'ejig, "Matt has hig wo juh k wo mua. Kut pi ep wo e chegito?" Bo kaij hegai ha-ge'ejig.

Kut am hahawa e jehnigi hegam o'othham wehs-ko'ijed k am a'aga wehsijj hegam o'othham.

"Kuchs has masma wo mua hegai Monti-suhm, kus pi hekith ep wo e chegito? Kuchs haschukaj wo mua, kus pi hekith wo e chegito? Kumt oi am wo a'aga, amtp hems wo i mai machs haschukaj wo mua g Monti-suhm. Kut pi nekith ep wo e chegito," bo kaij hegai ha-ge'ejig.



In four days someone else went to Montezuma's house and was surprised to see that Montezuma was sitting there again. When he had seen this he went back home, and told the people, "I see Montezuma has come back to life again."

Then the headman said, "What can we do to kill him so he won't come back to life again?" That's what the headman said

So the people from all over met and discussed it

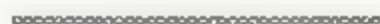
"How can we kill that Montezuma so he'll never come back to life again? What can we kill him with? Discuss it now and maybe you'll discover what we can kill him with so he'll never come back to life again," the headman said

K ha'i g o'othham hab kaij, "Matt heg ga huh wo ahgi S-oam Nuwi mo hegai ge wainomi gaht. Kutp hems heg hekaj wo mua Kutp hems heg hekaj pi wo e chegito hegai Monti-suhm."

K hab kaij hegai ha-ge'ejig, "Mo am wa s-ap'e mattki heg ab wo wa ahgi mat heg hekaj wo mua Kutp hems wa wohoh pi ep wo e chegito " Bo kaij hegai ha-ge'ejig

K hab hahawa kaij hegai o'othham, "Mo am wa s-ap'e mattki heg ab wo wa ahgi." K am i wehsijj s-hoh-ho'ith.

K hab hahawa kaij hegai ha-ge'ejig, "Mamt am hema wo i med k ab wo ahgi Kut ab wo i him k ia wo i jwia ia m-kih am. Kunt ahni am haha wo i jehnigi. Bapt wo ah hegai S-oam Nuwi."



Some of the people said, "We'll tell Yellow Buzzard, who has the iron bow. Maybe he'll kill him with that so he won't come back to life."

Their headman said, "That's good. We'll tell him to kill him with that. Maybe he really won't come back to life." That's what the headman said.

Then the people said, "That's good. We'll tell him." Everyone agreed.

Then the headman said, "One of you will run and tell him so he'll come. When he arrives at my house, I'll smoke with him. That's what you should tell Yellow Buzzard."

Kut am hahawa hema i med k ga huh ahgith. "Mo ia m-waith hegai t-ge'ejig."

K hab kaj hegai S-oam Nuwi, "Mo wa s-ap'e mant wo wa hih Kupt gamai wo meh " Bo kaj hegai S-oam Nuwi.

Kut ga huh hahawa meh hegai o'othham k ia huh mel e-kih am k am ahgith hegai e-ge'ejig matsh ab wo wa i hih.

K hab kaj hegai ha-ge'ejig, "Mo am wa s-ap'e. Nt wo wa nenidath."

Kut am hahawa i jiwia hegai S-oam Nuwi. Kut am e jehngi wehsij hegai o'othham.

K hab kaj hegai ha-ge'ejig, "Mant hemu am wo m-ahgi mani haschu wehhejed m-waith ahpi'i S-oam Nuwi." Bo kaj hegai ha-ge'ejig, "Mani heg wehhejed Monti-suhm, mo t-hugiogahim hega'i Monti-suhm. Kap ahpi'i S-oam Nuwi ge wainomi gaht mapt heg hekaj wo

Then someone ran there and told him. "Our headman is calling you."

Yellow Buzzard said, "It's good that I go. Run back and tell them." That's what Yellow Buzzard said.

So the man ran back and when he arrived at his home he told the headman that he was coming.

The headman said, "That's good. I'll be waiting for him."

Then Yellow Buzzard came and all the people got together and talked about it.

The headman said, "Now I'll tell you what I called you for Yellow Buzzard." And he went on to say "It's because Montezuma is destroyng us. You have an iron bow Yellow Buzzard, with

mua. Kutp hems pi hekith ep wo e chegito Kunt heg hekaj ab m-waith " Bo ahg hegai S-oam Nuwi.

K hab kaij hegai S-oam Nuwi. "Mo am wa s-ap'e mant hab wo wa juh." Bo kaij hegai S-oam Nuwi

K hab kaij hegai ha-ge'ejig. "Mat i'jed wud wo gi'ik tashk mapt wo e nahto k ab wo i hih Kutt am hah wo hihh Kupt ab hah wo mua hegai Monti suhm "

K hab kaij hegai S-oam Nuwi. "Mant ab wo wa i hih heg eda tash map am hab ahg Kupt eda wo i ni-nenida Nt eda wo wa i jwia " Bo kaij hegai S-oam Nuwi

K hab kaij hegai ha-ge'ejig. "Mo am wa s-ap'e Kunt ahpm o'othham epai wo e nahto mat wo jwia ihtha S-oam Nuwi " Bona ahg negam o'othham Kutgm huh hahawa huh ahpm hegai S-oam Nuwi



which you can kill him so that he can't come alive again. That's why I called you " This is what he told Yellow Buzzard

Yellow Buzzard said, "It's good that I do that " That's what Yellow Buzzard said

Then the headman said, "It will be four days from now that you should get ready and come back. Then we'll go and you can kill Montezuma."

Yellow Buzzard replied, "I'll come on the day you say. You must wait for me, until I come " That's what Yellow Buzzard said

So the headman said, "That's good, and you people should also get ready for Yellow Buzzard's return." When he had told the people that, Yellow Buzzard went home.

T am i e ai g gi'ik tash. Kut eda jiwia hegai S-oam Nuwi Kut hegam o'othham epai e nahto k gm huh hahawa hihih Monti-suhm kih wui k ga huh thatha abai Monti-suhm kih ab K ab i thaha hegai Monti-suhm T am hahawa thahiwua hegai S-oam Nuwi k am ul hegai wainomi gaht k ab si gatwui hegai Monti-suhm k am i mua.

T gm huh hahawa hihih uhpam k gd huh thatha K hab kaj hegai S-oam Nuwi, "Matt hemu ab mua hegai Monti-suhm Kut i'ajed wud wo i gi'ik tashk. Kunt am hema wo med k ab wo nei hegai Monti-suhm. Kutp hems pi hahawa wo e chegito. Kutp ep wo e chegito, kunt ab ep wo ni-ahgi. Kunt am ep wo mua." Bo kaj hegai S-oam Nuwi.

K hab kaj hegai ha-ge'ejig, "Mo am wa s-ap'e." Kut gm huh hih uhpam hegai S-oam Nuwi.

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When four days had passed Yellow Buzzard returned. The people were ready and they went to Montezuma's house. When they arrived, there was Montezuma. So Yellow Buzzard sat down and stretched out the iron bow and shot and killed Montezuma.

They returned home and when they arrived Yellow Buzzard said, "Now we've killed Montezuma. Four days from now one of you run there and see him. Maybe he'll never come to life again. But if he does, tell me and I'll kill him again." That's what Yellow Buzzard said.

The headman said, "That's good." So Yellow Buzzard went home.



Kut am i e ai g gi'ik tash Kut am hema hih amai  
Monti-suhm kih wuu k ga huh jiwia abai kihj ab g Monti-  
suhm k ab chum nei. Kutki hahawa pi e chegito,  
wabsh am i wo'o Kut gm huh ep hih ulpam k gd huh  
jiwia e-kih am k am ahgith hegai ha-ge'ejig. "Matki pi  
hahawa e chegito, ab wabsh wo'o." Bo kaij hegai  
o'othham.

K hab kaij hegai ha-ge'ejig. "Mo am wa s-ap'e. Kutp hems pi hahawa hekith wo e chegito."

T wa wohoh pi hekith e chegito gi'ik ahith ab

After four days had passed, someone went to Montezuma's house to see He had not come back to life! He was just lying there. So he returned home and when he arrived he told the headman, "He didn't come back to life, he's just lying there." That's what the man said.

Then the headman said, "That's good. Maybe he'll never come back to life again."

Sure enough, he didn't come back in four years.



# APPENDICES

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### A. Specific Sources

The primary sources of specific materials are given with supplementation of grammar, spelling, and text conducted on the basis of parallel sources by the same author and the consultants' awareness of features of their own language, culture, and literary heritage.

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"The Ho'ok, the Hawk, and the Eagle" was narrated by Ventura Jose and written by Susanne Enos.

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## **B. Correlation**

The following materials are xerox copies from microfilm of documents in Lowie Museum Archives, no.134, Bancroft Library, University of California at Berkeley, correlated with packets of material from the Arizona State Museum Library Archives

|     |                                         |                    |  | PACKET<br>A380     |
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| 4 F   | Hawk Man's Second Speech                            |          | 909-916   |
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| 7 B | Kroeber Papago Field Notes (Songs 1268-1289)                                                                               | 1269-1799   |
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| 8   | Dolores, Juan Collected Papago Texts 420p                                                                                  |             |
| 8 A | Keys to orthography by Dolores, Kroeber and Voegelin                                                                       |             |
| 8 B | Main mass of texts as of 1947 (the pages are numbered<br>the same in material from both Archives, from 8.B<br>through 8.C) |             |
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|     | The Ogress (Ho'ok) Story                                                                                                   | XXIII-XXXI  |
|     | same                                                                                                                       | XXXII-IVIII |
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| 10 Dolores and Kroeber, working notes for<br>Papago Word Stems | 1353-1495      |
| 11 A Kroeber Papago Linguistics Miscelany                      | 1496-1537      |
| 11 B C Kroeber Papago Linguistics Miscellany                   | 1538-1575      |
| 12 Kroeber, A.L. Papago Language:<br>Lexical Slip File         | none           |

**American Philosophical Society Library Archives**  
**Papago Texts J. Alden Mason (typed)**

|         |                                           |
|---------|-------------------------------------------|
| 1-9     | The Great Drought                         |
| 10-22   | The Ogress (Ho'ok)                        |
| 23-33   | Hawk Man Avenges Father's Death           |
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**Pima Speeches George Herzog (typed)**

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| 1-2   | Elder Brother's Speech                        |
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| 11    | Vihxoskam Mahkar's Speech for Rain            |
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| 19-20 | Second Speech at the Song-fest                |
| 21-26 | Warpath, First Night, Speech of Elder Brother |

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 31-36      Speech of Pad Ahngam  
 37-43      Coyote's Speech, Gambler's War  
 44-51      Elder Brother's Speech after his Resurrection

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## NOTES ON LEGENDS

### A. General

Legends are fiction discourse class of utterance, characterized by special openers and closures and special grammatical features.

A legend consists of introduction plus one or more episodes plus conclusion. The introduction gives the major time-place setting and participants in a harmonious situation. It may begin with a story telling formula such as *sh hab wa chu'i na'ana* 'they say it happened long ago,' or *heki huh* 'long ago.'

An episode consists of thesis plus antithesis. The thesis describes a disruption of harmony, the antithesis the measures employed to overcome it.

The conclusion describes restored harmony, with a closure such as *am o wa'i hug* 'it at's the end' or *am o wa'i at hoabdag* 'that's the center of the basket'. The latter is a figure for the return of harmony necessary for a story to be considered complete, suggesting that all details woven into the story have been treated and no strands of unsolved mystery left hanging.

While stories are complete when harmony is restored, events are complete with a cycle of four, or some power of four, often signaled by the verb *amhugi*. Songs are sung four times, and in a traditional ceremony four songs make a set, four sets a night, and four nights a ceremony, four to the fourth power. Sixteen days were required for a warriors purification. It may be a modern legend, but the reason "Why Little Bear has no Name" is that his mother had already used them up - all sixteen!

The four cycles are frequently paired as eight, or divided into pairs. Four clans are paired in two moieties with the coyote and the buzzard as totems. (A fifth clan with the bear as totem is said to be not a member of either moiety.) The repetitions of a song are divided into pairs, often with a deletion of part, change

of speed, accompaniment, and dancing style for the second pair.<sup>1</sup>

Is it coincidental that kinship ascends four generations, with senior and junior peer kin terms, *sitis* and *shetpiy*, as center "crosspiece"?<sup>2</sup>

The cycles are often associated with the points of the compass, around which important events revolve in circular or crossed pattern. The circular pattern is counterclockwise, east, north, west, south. The crossed pattern is paired, and, in the tradition reflected here, from east to west and from south to north. The direction names are paired, east and west being derived from the movement of the sun, south and north from the general movement of water in the central watershed.

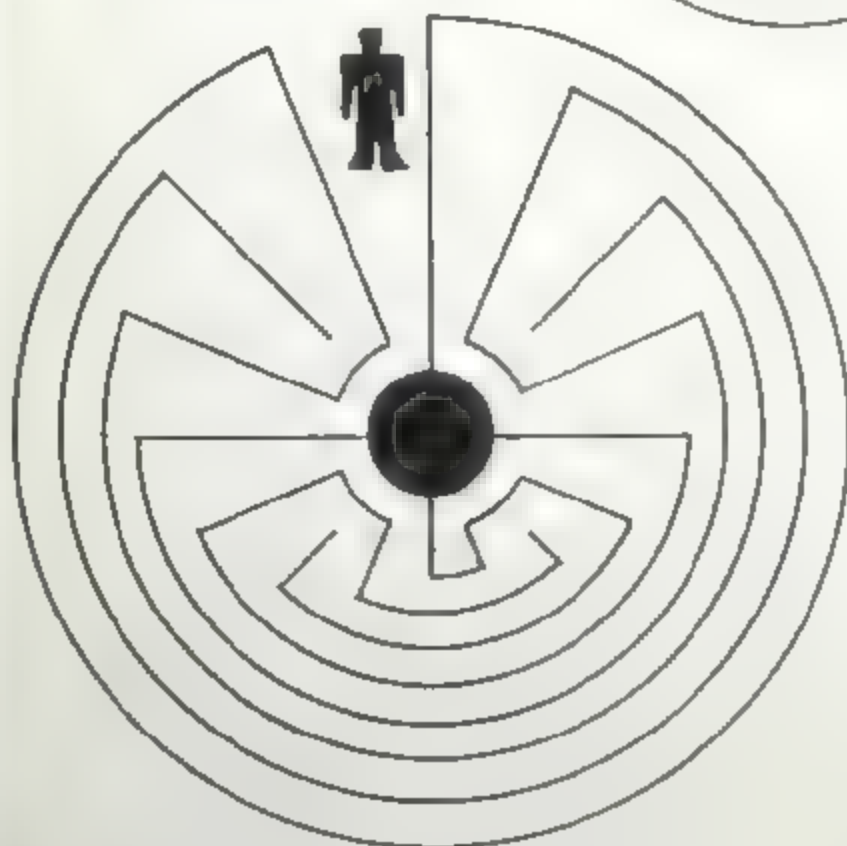
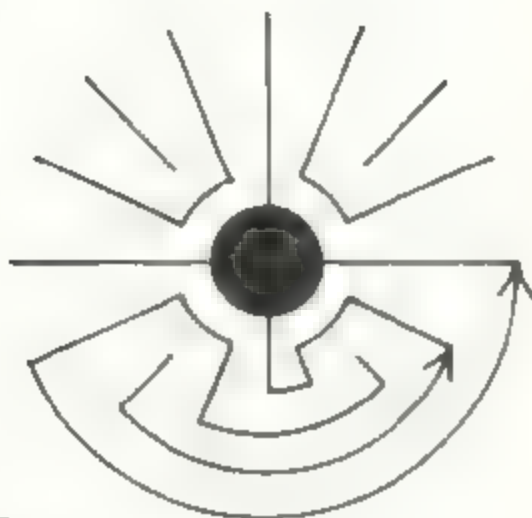
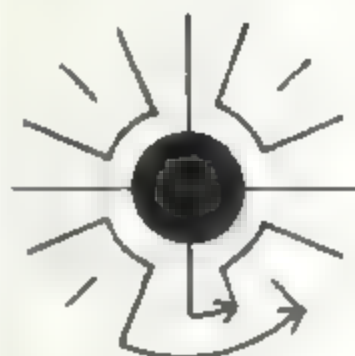
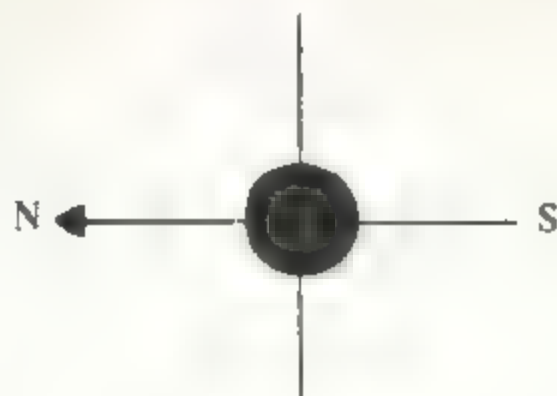
The features of completeness are carefully woven together in narration like the coils are woven around the center crosspieces with which a basket begins. In the "Story of the Beast," for instance, after an initial description of harmony, a huge snake emerges and begins eating the people. Elder Brother comes from his home on Waw Giwulk in answer to their plea for help. He asks for an obsidian knife and four greasewood sticks with which to meet the beast. As he approaches, he is sucked into the beast where he wedges the four sticks to hold the mouth and esophagus open, slashes the heart and dashes out, removing each of the four sticks on the way. He then goes to announce that the danger is over, and returns to his home on Waw Giwulk.

For Elder Brother, Waw Giwulk (Baboquivari) is the "center of the basket." He sent the clan companions to the edges of the world and back to determine this. His house is pictured as founded on two crosspieces pointing in the four directions with arcs and lines in the corners, and lines drawn counterclockwise joining the ends, uniquely combining the crossed and circular patterns characteristic of the O'othham.

After each adventure, Elder Brother returns to the security of the inner recess, Waw Giwulk, the "center of the basket."

<sup>1</sup> Underhill, Ruth. *Papago Indian Religion*, 30-31, 110.

<sup>2</sup> Saxton, Dean and Lucille, *op. cit.* 152-154.



**B. Specific**

(comments paraphrased from Juan Dolores' (J.D.) Papago Texts are followed by reference to the archives in Bancroft Library and Arizona State Museum Library.)

**How Things were Made**

In the version of creation given here, Earth Medicine Man is presented as the First Born on earth who makes all else. Other accounts make him a termite and present Elder Brother as the one who made all else. (Jose Panchu, Mason, J. Alden, Papago Texts American Philosophical Society Library Archives, 59-62.)

**Himlu** is baby talk for "come along." Earth Medicine Man is speaking to the earth as if it were his child, holding it by the hand, he pulls it along saying, "Come along." After a while a child can walk alone. The word **him** means that it is moving along. **Chuhch** means to stand, plural. It is the magic word which transfixes all things to stand as they were made. (J.D. 134.4 E,908)

**Where People got Corn**

Corn made the error of not going right to the head of the house with a straightforward request. (Susanne Enos)

In speaking of women, the word 'sits' means moral, the word 'runs' immoral. (J.D. 134.8.39)

The Desert People speak of corn as having children when the ears are big enough to be seen. Corn on the stalk resembles a child wrapped up and firmly attached to its mother. (J.D. 134.5.1001)

**How the Flood Came**

Although a flood destroys life on the surface of the earth, Piman culture is everywhere evident before and afterward. This is not surprising since the community consists of a variety of creatures with no sharp distinction nor insurmountable barrier between human and nonhuman. Some escape into the sky and are

around after the flood. Others escape underground and emerge later to join Elder Brother in conquering the land now occupied.

### **How Some Stars Appeared**

The Milky Way is said to be the white bean. They grow in abundance and we see them scattered across the sky  
(J.D. 134.3.C)

### **Wuaga, Puberty Celebration the Afterlife**

The wuaga is the song and dance at a girl's coming-out party. The parents and relatives feed those who come for four nights. Then the girl is ready for marriage.

Old people never said death is the end of us. They say the dead are singing and dancing in the wuaga beneath the rising sun. There around the dance ground, prickly pears are always ripe so they say they have gone to eat prickly pears beneath the rising sun  
(J.D. 134.5.975)

### **Coyote is Good for Something**

In "Coyote Scatters Stars" **habba** is a scare word used to drive birds and animals off a garden. **Habba** for humans is a signal that one is doing something wrong so we say **Habba!** to boys stealing watermelons. But gleaning a field after harvest is not stealing and the owner doesn't habba anyone doing this (J.D. 134.5.1056)

### **Coyote Imitates Others and gets Tricked**

In "Coyote Imitates Bean Child," Wihog Mad is a little beetle which is said to be born in the mesquite bean and works its way out when it's old enough. Thus the Desert People call it "mesquite bean child" because it feeds on its mother until it is old enough to take care of itself (J.D. 134.3.D.23.883)

Chehegam is a bird of the woodpecker family that peeps and hides when it sees a person, so it is said that it's ashamed because it tells lies. (J.D.134.3.D.7.856)



Jehg is a flour-like substance extracted from pulverized mesquite bean pods. It is sweet and used in many different ways. (J.D. 134.3.D.34.883)

Wihog Mad did not make a house for Ban. He drew a line around the dead body. The circle around the body represents a house which holds the healing power that is being applied through a song. The tone which is produced in the inner part of man brings out the healing power contained in the singer. The healing power cannot be applied in any other way than through a song. The medicine man must sing within himself, for the tone is more important than the meaning of words which come only from the lips.

To sing like a medicine man requires much training. When the song changes from outward singing to this singing within, the song is carried low and words become indistinct. (J.D., Papago Texts. 134.3.D.34-35 883-884)

### **Coyote Gets Tricked by Cottontail**

This story occurs also in Tewa

### **Other Animal Stories**

"A Quail Escapes the Hawk" is often told by the grandparents to help children develop the strength of character that will enable them to endure the hardships of life. Through such stories the values are taught which are felt to be vital for a child's training. Obedience, patience, initiative, endurance, will not be acquired if life is too easy. It may sometimes be necessary to go through danger and to stand alone as this little quail did. (Cipriano Manuel)

### **How Those who Emerged Came Here**

Although the account of the O'othham coming from the south contradicts other accounts, it may reflect a historical basis more accurately, since Lower Pima is more like Pima than Papago, and

both groups have been referred to by Papagos as Chuhwi Ko'atham, "Jackrabbit Eaters"

The Desert People make fun of O'othkam because in their original home they were gardeners and not skilled in the art of hunting. They never had much meat and had to eat jackrabbits, so they were called Chuhwi Ko'atham. (J.D. 134.5.1.28)

The Gila River used to overflow its banks and the water surrounded the little hill which is called Rattlesnake's House. Snakes went toward high land. The water came up higher and higher and forced the snakes to climb the hill and today they are living in a cave on the hill, so they say (J.D. 134.5.1129)

### **Stories about Dangerous Beings**

The racing ball is picked up on the toes and tossed as the contestants run. The race is won by the one who puts the racing ball over the goal first even when the man is behind his opponents (J.D. 134.8.C:164)

To this day it is the custom of all true Papagos to sincerely pronounce the relationship of the one from whom they take a smoke. Those who are strangers must say "my friend" to each other. (J.D. 134.8.C.188)

### **Rain Goes Away**

From the summit of Crooked Mountain looking south, one sees a peak resembling a burden basket with a load of wood. The peak is named Giwho Tho'ag Burden Basket Mountain (J.D. 134.5.1092)

### **The Children's Shrine**

The ill fortune as a result of trying to kill the badger was because it was taboo even to touch one. The ritual case was also taboo to touch since enemy scalps and other articles from which power was gained were kept in it. (Susanne Enos)

**A Mean Ruler is Assassinated**

Although this story reflects a post-hispanic origin, it is included for its historic interest. The name Monti-suhm was borrowed indirectly from Aztec Montecuhzoma through Spanish Montezuma. The character apparently reflects Montezuma II, a ruler of the Aztec empire at the time of the Spanish conquest. Like the ruler in our story, Montezuma II was a good ruler who turned bad and was killed by his own people. (The Encyclopedia Americana, vol. 19:405) The fourfold killing and final killing by Yellow Buzzard with his iron bow reflect accounts of the killing of Elder Brother (J.D. 134.8:87-112, 158-162)

## ALPHABET

### A. Practical

The following information is included for the benefit of those who have not had linguistic background. It is not intended to be exhaustive, and for those who are not Papago speakers it is recommended that one consult a native speaker of the language for the refinements of pronunciation.

The practical alphabet used in this volume was adapted from Juan Dolores by present day speakers.

Each sound is written in only one way. The sound written **a** in **want** is always written **a** in O'othham words like **tatchua** 'to want'. The sound written **o** in **short** is always written **o** in O'othham words like **shopol** 'short'. The sound written **u** in **mule** is always written **u** in O'othham words like **muhla** 'mule'. The sound written **e** in **nickel** is always written **e** as in **hetasp** 'five'. The sound written **i** in **police** is written **i** as in **chi-lihhi** 'police'.

These five sounds made with the mouth open are the vowels of the language.

|          |                  |           |          |               |                |
|----------|------------------|-----------|----------|---------------|----------------|
| <b>a</b> | <b>tatchua</b>   | 'to want' | <b>u</b> | <b>muhla</b>  | 'mule'         |
| <b>o</b> | <b>shopol</b>    | 'short'   | <b>e</b> | <b>hetasp</b> | 'five'(nickel) |
| <b>i</b> | <b>chi-lihhi</b> | 'police'  |          |               |                |

If a vowel takes longer to say, an **h** is written after it. In **ton** 'to shine' the vowel is **o**, but in **tohn** 'knee' the vowel is **oh** because it takes longer to say. In the words above **muhla** 'mule' has a vowel **uh** because it takes longer to say and **chi-lihhi** 'police' has a vowel **ih** because it takes longer to say. Other sequences of vowel and consonant have separate sounds, such as **aw** in **waw** 'rock', which rhymes with the English word **cow**.

Since each vowel letter has a sound of its own, two vowels written together have two distinct sounds. In **waik** 'three', **a** has its sound and **i** has its own sound. The same is true of the vowel letters in **mia** 'near', **cheoj** 'man', **neith** 'seeing', **oan** 'erasing'.

**oithag** 'field', **hiopch** 'louse', **haupal** 'red tailed hawk', **huawi** 'mule deer', etc.

Besides the five vowels there are 17 other sounds in the language, the consonants, made with the mouth partly closed. They are written like the similar sounds in English, but when they do not precede a voiced sound they are unvoiced, as in the second column below.

|               |                   |               |                |
|---------------|-------------------|---------------|----------------|
| <b>ban</b>    | <b>coyote</b>     | <b>ohb</b>    | <b>enemy</b>   |
| <b>chuhwi</b> | <b>jackrabbit</b> | <b>huhch</b>  | <b>claw</b>    |
| <b>judumi</b> | <b>bear</b>       | <b>jewed</b>  | <b>earth</b>   |
| <b>gaht</b>   | <b>bow</b>        | <b>wohg</b>   | <b>road</b>    |
| <b>hapot</b>  | <b>arrow</b>      | <b>hohhi</b>  | <b>dove</b>    |
| <b>juhki</b>  | <b>rain</b>       | <b>aj</b>     | <b>narrow</b>  |
| <b>kawiu</b>  | <b>horse</b>      | <b>wohk</b>   | <b>belly</b>   |
| <b>liat</b>   | <b>lariat</b>     | <b>hahl</b>   | <b>squash</b>  |
| <b>mawith</b> | <b>lion</b>       | <b>kahm</b>   | <b>cheek</b>   |
| <b>nuwi</b>   | <b>buzzard</b>    | <b>koson</b>  | <b>woodrat</b> |
| <b>pahn</b>   | <b>bread</b>      | <b>hetasp</b> | <b>five</b>    |
| <b>sihl</b>   | <b>saddle</b>     | <b>uhs</b>    | <b>stick</b>   |
| <b>shopol</b> | <b>short</b>      | <b>tash</b>   | <b>sun</b>     |
| <b>tash</b>   | <b>sun</b>        | <b>liat</b>   | <b>lariat</b>  |
| <b>thahk</b>  | <b>nose</b>       | <b>mawith</b> | <b>lion</b>    |
| <b>wohk</b>   | <b>belly</b>      | <b>gew</b>    | <b>ice</b>     |
| <b>je'e</b>   | <b>mother</b>     | <b>sha'i</b>  | <b>trash</b>   |

The last sound given is glottal stop, a stop in the throat, written '.

Hyphen separates parts of compound words like **che-tondag** 'support post,' and clitic from the word it's attached to like **ni-kih** 'my house'.

Thus the alphabet of O'othham is, a, b, ch, d, e, g, h, i, j, k, l, m, n, o, p, s, sh, t, th, u, w, '. Each sound is written in only one way, so when you've learned them you can sound out any word and read anything. But when you are reading O'othham you must forget about the hundreds of ways sounds are written in English, and sound out the letters just as they are used in the words above.

In this volume, the following words have a standard spelling although sounding different in different dialects. *ahni* 'I', *ahpi* 'you', *giwho* 'burden basket' *jiwia* 'arrive', *wuwha* 'emerge', *wuwahag* 'emerging' *wuwhas* 'bring out', *wuwhasith* 'bringing out', *chum* 'small'.

In songs, the following substitutions are sometimes made, *y* for initial glottal, *h* for medial glottal stop, *nasal* for non-nasal voiced stop. This introduces the sounds *y* and *ŋ* which also occur now in rare Spanish loan words.

## B Comparison of Practical and Technical Alphabets

A practical alphabet is made up of well known and easily printed symbols to make learning easy and reading enjoyable. A technical alphabet is made up of complicated symbols which must differentiate the sounds from hundreds of sounds made in other languages.

Below, the practical alphabet of O'othham is correlated with the International Phonetic Alphabet and the alphabet Kroeber designed with Dolores. As Kroeber said later,<sup>1</sup> this alphabet failed to distinguish the two series of stop consonants, *b* *d*, *ʒ*, *g*, and *p*, *t*, *c*, *k*. It also made two unnecessary distinctions between pairs of allophones, *d* and *t*, *w* and *h*.<sup>2</sup> Dolores later discontinued writing ' for aspiration or glottalization as well as transition vowel schwa *ə*, and made other adjustments toward a practical alphabet.

The first vowel of stem words is stressed, except for *wua* and *wui* where the second is stressed. Stem words are adjective, adverb, determiner, interjection, noun, preposition, pronoun, and verb.

<sup>1</sup> Mason, J. Alden, *op. cit.* p1

<sup>2</sup> Saxton, Dean, Papago Phonemes, *International Journal of Linguistics*, 29.29-35



Tone rises on the first stressed vowel of a phrase and falls after the last. A phrase consists of one or more words with a stem word as head.<sup>3</sup>

In addition to the unvoiced variants of consonants noted above, the vowels also have variants in sound

Vowels have laryngeal offglide preceding /ʔ/ or unvoiced /b, d, ʒ, g/ and unvoiced offglide preceding other unvoiced consonants

Unstressed vowels are brief following consonant plus vowel plus optional /ʔ/ or /h/. Unstressed vowels /i/ and /u/ are brief following /b, p, m, w, g, k, n/. Brief vowels are unvoiced when not preceding voiced sounds, except in words of consonant plus vowel plus vowel where they are only unvoiced sentence finally

Neutral vowel sound schwa [ə] is unwritten occurring predictably after consonants with no other vowel or homorganic consonant following, except between consonant and /h/ or /ʔ/, stop and /s/ or /s̥, s/ or /s̥/ and voiceless stop.

<sup>3</sup> M-3-1 is preceded head word in deep structure as suggested by Kenneth Hale in private communication, accounting for the correlation of tone and phrase structure in permutations

  
#ʔab kūhim t ʔamjd# #ʔab ʔámjd # g kūhim#

where # is phrase juncture and ʔamjd is head word.

**PRACTICAL**
**INTERNATIONAL**
**KROEBER & DOLORES**

|       |   |       |
|-------|---|-------|
| a     | a | a     |
| b     | b | 'p    |
| ch    | č | 'tc   |
| d     | d | 'd    |
| e     | i | e     |
| g     | g | 'k    |
| h     | h | h     |
| i     | i | i, y  |
| j     | ȝ | 'tc   |
| k     | k | 'k    |
| l     | l | l     |
| m     | m | m     |
| n     | n | n     |
| n, ni | ñ | n, ni |
| o     | o | o     |
| p     | p | 'p    |
| s     | s | s     |
| sh    | š | š     |
| t     | t | 't    |
| th    | ð | 't    |
| u     | u | u     |
| w     | w | w v   |
| y     | y | y     |
| ı     | ʔ | ·     |
| Vh    | V | V     |
| <hr/> |   |       |
|       | ð | e     |



## VOCABULARY

### A. Notes on Vocabulary

The vocabulary given here provides the reader with most of the word forms used in the legends included. The words are listed alphabetically, without regard for their relationship to one another.<sup>1</sup>

Words and hyphenated particles are listed separately. Thus for **ni-kih** see **ni-** and **kih** separately. In the case of words occurring with affirmative particle **s-**, the form of the word following the negative is given first, then the form in the affirmative **kehg**, **s-kehg** ADJsg good indicating that there is also a form **pi kehg** 'not good'.

Verbs requiring an adverb are listed a second time following the adverb **hab' kaij**, **hab kaij**. This means that **hab** 'thus' or **has** 'how' must precede the verb in the absence of other adverb. **Hab** also occurs in initial form **b** and **has** in initial form **shah** as will be seen later.

Comma is used to separate dialect alternatives **uhhum**, **uhpam**.

To reduce meaning translations to manageable proportions, each entry is provided with a classification. Following the word, the word class is given in capital letters: ADJ (adjective), ADV (adverb), AUX (auxiliary), CONJ (conjunction), DET (determiner), INTJ (interjection), M (mood), N (noun), PCL (particle), PERS (person indicator), PREP (preposition), PRON (pronoun), V (verb).<sup>2</sup>

<sup>1</sup> For a fuller display of essential forms, loan sources, etc., see Papago and Pima to English Dictionary.

<sup>2</sup> The class names differ from those used in the Papago and Pima to English Dictionary in the following respects: affirmative, degree, locational negative, and point are particle, attributive is adjective or adverb, numeral is adjective; reflexive is adjective or adverb, qualifier is determiner if in noun phrase and adverb otherwise.

Following the class name, subclass is indicated in small letters. The following subclass indicators following V specify type of object with which they occur: t (transitive), r (reflexive or passive), f (factive), cmp (compliment statement), q (quotative), d (dative), b (benefactive), c (causative). Following these, s (stative) indicates cooccurrence with stative suffix, k if verb is nonpresent tense, zero otherwise.

Period separates cooccurring subclass symbols and comma separates alternates. Vt d indicates transitive and dative verb, like mah 'give' with a direct object and an indirect object. Vt,cmp indicates a transitive or compliment verb like nei 'see' with either a direct object or a statement object 'that...'.<sup>3</sup>

Certain ADV and DET are also cmp. The compliment is statement, gesture or interrogative.<sup>3</sup> A.I PRON are cmp. The compliment is gesture or statement.

Number is indicated for ADJ, ADV, DET, N, PERS, PREP, PRON, V: sg (singular), pl (plural), ag (aggregate), ms (mass), ab (abstract).

Number may occur more than once in the symbol for verb, following V where there is number agreement with subject DET, and following an object indicator where there is agreement with the object DET. Thus himichutho Vpl c sg causing to move, indicates that a plural subject acts on a singular object, whereas hiimichutho Vpl c pl causing to move, indicates that a plural subject acts on a plural object.

Person: first (1), second (2), and third (3) is indicated for PRON and PERS. PRON and PERS agree in number and person, cooccurring for emphasis.

PERS preceding N indicates possession:

|                | sg               |                 | pl            |
|----------------|------------------|-----------------|---------------|
| 1 at ni ni kih | "my house"       | 1 ahchim t kih  | "our house"   |
| 2 ahpi m kih   | "your house"     | 2 ahpi m em kih | "your house"  |
| 3 heg kih      | "his, her house" | 3 heg am ha kih | "their house" |

<sup>3</sup> Saxton, Dean and Lucille, op. cit. 133-35

PERS preceding PREP or V indicates object

| sg |                         | pl |                        |
|----|-------------------------|----|------------------------|
| 1  | ahni ni-wui "to me"     | 1  | ahchim t-wui "to us"   |
| 2  | ahpi m-wui "to you"     | 2  | ahpim em-wui "to you"  |
| 3  | heg . wui "to him, her" | 3  | hegam ha wui "to them" |

The auxiliary is so called because it is constrained to agree with both subject and verb within its clause. AUX consists of INIT (initiator) + PERS (person) + ASP (aspect) + M (mood)

M in AUX together with free form M (listed in the vocabulary) express the mood of the speaker and his relationship to each clause. If an essential M is omitted from AUX, AUX is repeated with M included. M is indicative zero, conditional *p*, dubitative *s*, imperative *g*, reportative *sh*, remote past experience *d*, etc.<sup>4</sup>

ASP is *t*, deleted preceding imperative *g* or remote past experience *d*, deleted if verb is continuative nonfuture except preceding M conditional *p*, optionally deleted preceding M dubitative, also usually deleted preceding M reportative *sh* in utterances of fiction discourse class (legend)

INIT is either initial or post initial in the clause. Post initial INIT is *o* if following parts are zero, *a* otherwise. Initial INIT is *na'a* 'maybe' if M is dubitative, subordinate *ma* 'that', nonsubordinate *ku* 'and, so', *na* 'is? does? are? did? etc.'

PERS in the auxiliary indicates subject and is a slightly different set from that occurring elsewhere. 1.sg *ni*, 1.pl *ch*, 2.sg *p*, 2.pl *m*, 3 zero. With noninitial INIT, it matches the PRON, from which it is derived as follows:

|          |                     |            |           |
|----------|---------------------|------------|-----------|
| ahni ani | 'I'                 | ahchim ach | 'we'      |
| ahpi ap  | 'you'               | ahpim am   | 'you pl.' |
| ihtha o_ | 'this, he, she, it' | itham o_   | 'these'   |
| hegai o_ | 'that, he, she, it' | hegam o_   | 'those'   |

<sup>4</sup> Saxton, Dean and Lucille, op. cit. 120.



It occurs with **na** as follows:

|      |                              |      |               |
|------|------------------------------|------|---------------|
| nani | 'do I?'                      | nach | 'do we?'      |
| nap  | 'do you?'                    | nam  | 'do you pl.?' |
| no   | 'does he, she, it? do they?' |      |               |

It occurs with **ku** as follows:

|      |                     |      |                 |
|------|---------------------|------|-----------------|
| kuni | '(and) I'           | kuch | '(and) we'      |
| kup  | '(and) you'         | kum  | '(and) you pl.' |
| k_   | '(and) he, she, it' | k_   | '(and) they'    |

The INIT **ku** may be deleted if following parts are not zero

|    |             |    |                 |
|----|-------------|----|-----------------|
| ni | '(and) I'   | ch | '(and) we'      |
| p  | '(and) you' | m  | '(and) you pl.' |

The following words occur in reduced form replacing initiator cause initially **hab** as **b\_**, **has** as **shah\_**, **hebai** as **bah\_**, **hedai** as **thoh\_**.

Abbreviations used are rep (repeatedly), esp (especially)

## B. Word List

- a INTJ oh  
 a'ado Npl peacocks  
 a'aga Npl sayings  
     Vt,cmp pointing to;  
     saying rep., discussing  
 a'agahum Vt,cmp was  
     pointing to; was discussing  
 a'agi, s-a'agi ADJ secret  
 a'agith Vt,cmp.d telling rep.  
 a'agko, s-a'agko  
     ADV in a secret place  
 a'ahe Vt overtake;  
     Vr arrive at a time  
 a'ahim Vt nearing  
 a'ahithag Npl years  
     a'ahith ab yearly  
 a'ai ADV in various  
     directions, back and forth  
 a'aijed ADV from various  
     directions  
 a'aki Npl arroyos, washes  
 a'al Npl children  
 a'alga Npl possessed children  
 a'alhag Nkin.pl children of  
     male  
 a'amdag, s-a'amdag  
     Vpls not mean  
 a'an Nag feather, feathers  
     wing, wings  
 a'ankaj ADV with feathers  
     or wings  
 a'ap'e, s-a'ap'e Vpls being  
     right, good  
 a'apkoma ADV testing  
 a'aschu Vc cause to laugh  
 a'aschutha N humor  
 a'aschuthath Vc will be  
     causing to laugh  
 a'asim, s-a'asim  
     Vt laughing at  
 a'asimmuk, s-a'asimmuk  
     Vt laughing at rep.  
 a'asimke, s-a'asimke  
     Vt keep laughing at  
 a'askim see ta a'askim  
 a'atapud Npl buttocks  
 ab PCLloc there facing  
     toward.  
     PREP at, on  
 abai ADV there facing this  
     way  
 abam, s-abam Vr being lucky  
 abamthag Nab luck, fortune  
 achs AUX would we,  
     could we  
 agshp ADV downgrade  
 agwua Vr get revenge  
 ah Vt,cmp say, sing  
 ah'ath Vt send  
 ahchim PRON1.pl we, us  
 ahg Vt,cmp saying, singing  
 ahg/hab ahg Vcmp.d telling,  
     ordering;  
     Vcmp.r thinking  
 ahga Nsg saying, speech

ahga Nsg saying, speech

ahgahim Vt,cmp going along  
saying or singing

ahgal Vd.b claim for

ahgamk, s-ahgamk  
Vt,cmp wanting to say

ahgi Vt,cmp.d tell, sing to

ahgith Vt,cmp.d telling,  
singing to

ahgithahim Vt,cmp.d going  
along telling

ahgithok Vt,cmp.d after  
having told

ahgk, ahgok Vt,cmp after  
saying

ahgk, ahgok, hab ahgk  
Vcmp.d after commanding

ahij Vt.c cause to reach

ahina see hijia ahina

ahith, ahithag Nsg year

ahni PRON1.sg I, me

ahpi PRON2.sg you

ahpim PRON2.pl you

ai Vt reach, reach the time,  
pass

aichug Vt going along  
ahead of

aichugath Vt will be keeping  
ahead of

aihi Vt reach

aihim Vt reaching,  
reaching the time

aiij Vsg.s being narrow

ak Vt after having reached

aki Nsg arroyo, wash

akimel Nsg river, running  
arroyo

Akimel O'otham Npr  
The River People, Pimas

al ADJ, ADV little

ali Nsg child

aliga Nsg possessed child

alithag Nkin.sg child of male

alo see chum

am PCLloc there;  
PREP at

am AUX you, they

amai ADV there

amhugi V bring an activity  
to it proper end (four  
repetitions for ceremony)

amich Vt,cmp understand

amichuth  
Vt,cmp understanding

amichuthach Vt,cmp.c  
cause to understand

amichuthadgaj  
Nab understanding of

amichuththam  
see chu amichuththam

amjed PREP about, from  
there, from then

amjedkam Nsg descendant,  
one from

amkam, s-amkam Nsg one  
who is not mean

amog Vt,cmp announcing

amogi Vt,cmp announce to  
 amt AUX you, they  
 amtp AUX if perhaps you,  
 they  
 an PCLloc there facing  
 across;  
 PREP there on the edge of  
 angith Vt flapping  
 angiwithahum  
 Vt going along flapping  
 ani AUX I am  
 ant AUX I  
 ap AUX you are  
 ap, s-ap ADJ;ADV good,  
 right  
 apap Nkin.sg father term  
 of apapagam clan  
 ap'e, s-ap'e Vsg.s be good,  
 right  
 ap'ech Vc.sg fix, cause to  
 be right, agree  
 ap'echuth Vc.sg fixing.  
 causing to be right, agreeing  
 ap'echuthok Vc.sg having  
 made right  
 ap'ek, s-ap'ek Vsg.s will be  
 good  
 ap'et Vsg become right;  
 Vt please  
 apkog, s-apkog Vsg.s even,  
 not rough  
 ash AUX he, she, it, they  
 reportedly  
 ash Vt laugh at, laughing at

ashath Vt will be laughing at  
 ashp AUX it seems he, she it,  
 they  
 at AUX he, she, it, they  
 at Nsg rump  
 ataj Nsg rump of  
 atsh AUX he, she, it, they  
 reportedly  
 att AUX we

## B

ba'a Vt swallowing  
 ba'ag Nsg eagle  
 ba'agch Vc.sg cause to  
 become an eagle  
 ba'agchuth Vc.sg causing to  
 become an eagle  
 ba'ama, s-ba'ama  
 ADV abundantly  
 ba'amad Nkin.sg man's  
 daughter's child  
 babgam, s-babgam  
 ADVpl angrily  
 babgat Vpl become angry  
 babhe V becomes ripe or  
 cooked  
 babniopo Vpl squirming  
 bahbhai Npl tails  
 babiuga Nag necklaces, beads  
 babiugachuth Vf.b.pl  
 making necklaces for  
 babiugakch Vpl.s having  
 beads on

**baga, s-baga** Vsg.s being angry  
angry

**bagam, s-bagam**  
ADVsg angrily

**bagat** Vsg become angry

**bahb** Nkin.sg mother's  
father or uncle

**bahbagi, s-bahbagi**  
ADV slowly;  
Vs being slow

**bahbankaj** ADVpl like  
coyotes

**bahbhiam** Vt.pl storing  
supplies

**bahbhiamma** Npl stores of  
food, supplies

**bahithag** Nag fruit

**bahithaj** Nag fruit of,  
esp. saguaro cactus

**bahjed** ADV where from?

**bahmt** AUX where did you  
plural

**bahmuth** Vt appeal to,  
employ

**bahmutha** N one appealed  
to or employed

**bahnimed** Vsg crawling

**bahnimedk** Vsg after crawling

**bahpt** AUX where did you

**bahsho** Nsg chest;  
PREPsg in front of

**bai** V become ripe or cooked

**ba'ich** PREP past, more;  
ADV more

**ba'iha** Vt.sg store

**ba'ihamk** Vt.sg after storing

**ba'itk** Nsg throat

**ba'itk, s-ba'itk** Vs clear  
voiced

**baiuga** N necklace

**baiugat** Vf.sg make a necklace

**ba'iwich** Vt surpass

**bak** V after getting ripe or  
cooked

**ban** Nsg coyote

**bani** AUX I'm thus

**banid** AUX I used to be thus

**bant** AUX I thus

**bap** AUX You're thus

**bat** AUX he, she, it, they  
thus

**bash** AUX he, she, it, they  
are said to be thus

**bawi** Nms white bean

**bebeth** V rumble

**bebhe** Vt.sg gets, takes

**bebhehi** Vt.sg go along  
getting

**beh** Vt.sg take somewhere

**behi** Nsg thing taken

**behi'at** Vt had taken

**behim** Vt.sg going to get

**behima** see ta behima

**behimk, s-behimk**  
Vt.sg wanting to get

behini Vt.sg get it!  
     i beh'i bring it!  
 behiok Vt.sg having taken  
 bei Vt.sg get  
 beihi Vt.sg go to get  
 beihog Vt.sg likely to get  
 bek Vt.sg having taken  
 bi'a Vt serving food  
 biawo Vt.pl go to dish out  
     food  
 bibithsh Vt.pl plaster  
 bibithshpio Vt.pl unplaster  
 bibjim Vd passing, going  
     around  
 bibtagi, s-bibtagi  
     ADJpl, Vs dirty, impure  
 biha Vt wrap, surround  
 bihag Vt wrapping,  
     surrounding  
 bihags Vs wrapped,  
     surrounded  
 bihiwin Vt wrapping  
 bihshchim ADV surrounded  
 bihugig Nab hunger  
 bihugigkaj ADV by means  
     of hunger  
 bihugim Vsg become hungry  
 bihugimma see ta bihugimma  
 bihugk Vpl become hungry  
 bij Vd pass by  
 bijim Vd passing  
     bijim k pass and

bitittoi Nsg stink bug  
 bith Nms adobe mud, clay  
 bo AUX he, she, it, they thus

## Ch

ch PCL connects unpossessed  
     noun with following pre-  
     position beginning with e.  
     kih ch ed in the house  
 ch, kch, k CONJ and  
     (see k, kch)  
 ch, kuch AUX (and) we are  
 chechcheg, hab chechcheg  
     Vq.t calls by name  
 chech'e, hab chech'e  
     Vq. keep saying  
 cheche'ewath Vt.pl will be  
     gleaning grain, picking  
     up bits  
 checheggiadkam see chu  
 chechegito Vt,cmp keep  
     thinking of, reviving  
 chechegitod Vt,cmp keep  
     thinking of, reviving  
 chechegitodath Vt,cmp will  
     keep thinking of, reviving  
 chech'eth, hab chech'eth  
     Vg will keep saying  
 chechga Vt examine  
 chechkoshthakch  
     Vpl.s ankleted  
 chechoj Npl men  
 chechojim, s-chechojim  
     ADVpl manly



chechojk Vpl.s will be men,  
males

chechojma, s-chechojma  
Vs being manly

chechoshpam ADVpl in a  
propped across manner

chechpa'awi Npl homeless  
women, the Pleiades

chechshshaj V rise rep.  
Vt raise rep

chechshshajith V will rise rep.  
Vt will raise rep.

chechwagi Npl clouds

che'echek ADVpl high

che'echwaj Vpl.s be long

che'echew ADJpl long

che'echewchu, s-che'echewchu  
Npl longer ones

Vt.sg glean, pick up

che'ew Vt sg glean, pick up

cheggia Vt fight, fighting

cheggiath Vt will be fighting

cheggiathag Nsg a battle

chegima Vt paying attention  
to

chegito Vt.cmp think

chegito, s-chegito  
Vt.cmp remember

chegitodath Vt.cmp will be  
thinking of

chegitohi Vt.cmp continue  
thinking

chegitoi Nab thoughts

chegitok, s-chegitok  
Vt.cmp remembers

cheh Vt.cmp find

cheh Vt.sg put

cheha Vcmp.d command

chehch, hab chehch  
Vq.t name

chehchsh, i chehchsh  
Vpl climb

chehche'ewath Vt.pl will be  
picking

chehegam N a species of  
woodpecker

chehgi Vt.cmp.d find for,  
show to

chehgig Nsg name

chehgig, hab chehgig  
Vsg q.s named

chehgigk, hab chehgigk  
Vsg q.s will be named

chehgimed Vsg.d going to  
visit

chehgio Vpl.d go to visit

chehgith Vt.cmp.d showing  
to, finding for

chehgithahith Vt.cmp.d will  
be going along showing to

chehgithahim Vt.cmp.d going  
going along showing,  
finding for

chehgithath Vt.cmp.d will  
be finding for, showing to

chehia Nsg girl

chehkim Vt going along  
placing

**chehkithahim** Vt.b going  
 along placing for  
**chehm** Vr.pl gather  
**chehmo** Vt cover, permeate,  
 reach the limits of and stop  
**cheho** Nsg cave  
**chehog** Vsg.s being a cave  
**chehoga** Nsg possessed cave  
**chehpithkud** Nsg pestle  
**chehpithkudkaj** ADVsg by  
 means of a pestle  
**chehthagi, s-chehthagi**  
 ADJsg, Vsg.s blue, green  
**Chehthagi Wahia**  
 Npr Green Well village  
**chehthgum, s-chehthgum**  
 ADV green  
**chei, hab chei** Vq say  
**che'iok, hab che'iok**  
 Vq after saying  
**che'is, hab che'is** Vq.s it is  
 said  
**che'isithath** Vt will be  
 mimicking the sound of  
**cheka, i cheka** Vt reach a  
 point, get so far along  
**chekch** Vt.sg having some-  
 thing placed  
**chekchum** Nsg one who is  
 placed, appointed  
**jehnikud chekchim**  
 smoking room keeper  
**chekshani** Nsg line, boundary  
**chekshad** Vt marking,  
 making a line

**chekshshas, s-chekshshas**  
 Vsg.s marked, lined  
**chemamagi** Nsg horned toad  
**Chemmo'odam** Npr Cloud-  
 Stopper Peak (Picacho)  
**cheoj** Nsg male, man  
**cheojim, s-cheojim**  
 ADVsg manly  
**cheojk** Vsg.s will be a man,  
 male  
**cheojthag** Nab manliness,  
 manhood  
**cheolim** Nag cane cholla  
 cactus, edible buds  
**chepa** Nsg grain mashing hole  
**chesh, i chesh** Vsg climb  
**cheshath k** Vsg climb and  
**cheshaj** Vsg climbing.  
 Vc cause to rise or go over  
**cheshajhum** Vsg climbing  
 along  
**cheshajig** Nab rising  
**chetcha** Npl girls  
**chewagi** N cloud, clouds  
**chewagigaj** N the clouds of  
**chewagikaj** ADV with clouds  
**chewaj** Vsg.s be long  
**chewelhum** V grow long  
**chichiwia** Vpl settle,  
 make a home  
**chichwih** Vt play, playing  
**chichwihthag** N game,  
 contest, competition

**chihchini** Npl mouths

**chihchinikam** Npl mouthed  
ones

**chikpan** Nab work;  
V; Vt working

**chini** Nsg mouth

**chinish** Vt hold in the  
mouth, press on with  
mouth

**chiniwo** N moustache,  
whiskers

**chiniwo, s-chiniwo** Vs have a  
moustache, whiskers

**chiwia** Vsg settle, set up  
home

**chu, s-chu** PCL precedes  
transitive verb stems, indi-  
cating that a participant is  
a capable subject of the  
action

**chu a'amichuththam,**  
**s-chu a'amichuththam**  
Npl wise ones

**chu checheggiadkam,**  
**s-chu checheggiadkam**

N warrior, warriors

**chu ehskam, s-chu ehskam**  
Nsg thief

**chu hewgithadag,**  
**s-chu hewgithadag**

Vs good at following scent

**chu neithamk,**  
**s-chu neithamk**

Vs able to see, curious

**chu nenealidkam,**  
**s-chu nenealidkam**

Npl those who hang  
around for meals

**chuagia** N net bag, spider web

**chu'a** Vt grinding

**chuama** Vt.sg roast in a pit;  
Nsg a roast

**chuchk, s-chuchk**  
ADJpl; Vpl.s black

**chuchkagath** ADV nightly

**chuh** V go out (light, fire)

**chuhch** Vpl.s standing

**chuhcha** Vt.pl appoint, stand

**chuhchim** Vpl.s standing  
permanently

**chuhchpul** N corners

**chuhchpulim, s-chuhchpulim**  
ADV square cornered

**chuhhug, chuhkug**  
N body, flesh

**chuhhugga, chuhkugga**  
N possessed meat

**chuhhugga** Vs having meat

**chuhkug, chuhhug** Nms flesh

**chuht k** Vf make flour of and

**chuhth** Vt clearing a surface

**chuhthagi** N ember, coal

**chuhug** N night, last night

**chuhugam, s-chuhugam**  
N darkness, night

**chuhugi, s-chuhugi**  
Vr faint, pass out

**chuhugia** Nag spring greens

**Chuhugia ch ed Wahia**  
Spring Greens Well

**chuhugithk, s-chuhugithk**  
 Vr after passing out  
**chuhwa'am** Nsg a girl who  
 has reached puberty  
**chu'i** Nms flour  
**chu'i, hab chu'i** Vt do thus  
**chu'ich** Vcmp.d ask a  
 question of  
**chu'ichig** Nab character, fate,  
 plan, possessions, respon-  
 sibility,  
**chu'ichigaj** N of  
**chu'ichk** Vcmp.d asking a  
 question of  
**chu'ig, hab chu'ig** Vcmp.s  
 being like, being there  
**chu'igk, chu'igkath,**  
**hab wo chu'igk**  
 Vcmp.s will be like, be there  
**chu'igkahim, hab chu'igkahim**  
 Vcmp.s was like, was there  
**chu'ij, hab chu'ij**  
 Vt doing thus  
**chu'ijok, hab chu'ijok**  
 Vt after doing thus  
**chuishpa** N lunch  
**chuishpith** Vb making a  
 lunch for  
**chuishpith k** Vb make a  
 lunch for and  
**chu'ith** Vt grinding  
**chu'ithas** Vs ground  
**chuk, s-chuk** ADJsg; Vsg.s  
 black, be black

**chukk, s-chukk** ADJsg; Vsg.s  
 will be black  
**chukugshuad** Nsg cricket  
**chum** ADJ small  
**chum** PCL ineffective,  
 unexpected, unspecified  
**chum alo** almost;  
**chum as** even though;  
**chum hebai** anywhere;  
**chum has masma** any way,  
**chum hedai** anyone;  
**chum he'ekia** any number;  
**chum hekith** anytime;  
**chum nei** Vt surprised to  
 see, suddenly see;  
**chum neith** V surprised  
 to see, suddenly seeing  
**chumaj** Vsg.s being small  
**chumchu** Nsg smaller one  
**chumtha** V grow small  
**chuthwua** V land on all feet  
**chu'uchum** ADJpl small  
**chu'uchumag, chu'uchumaj**  
 Vpl.s being small  
**chu'uchuwithk**  
 Npl mounds, hills  
**chuwithk** Nsg mound, hill

## E

**e** PERSr yourself, yourselves,  
 himself, herself, itself,  
 themselves  
**e-** PERSr your own, his own,  
 etc.  
**ebkio** Vt frighten

eda ADV yet, then, at that  
time

eda, ed PREP in

edagi Vt find, claim

edam see ta edam

edapk ADV at this very time

edathag, si edathag

Nab shame

edaweso, s-edaweso

ADV right in the middle

edawi Vt remove insides

edgith Vt owning

edgithath Vt will be owning

edgithok Vt after finding

e'eda PREPpl within

e'ekathag Npl shadows

e'elkon Vt.pl scraping off  
skin

e'es Npl crops

e'esha Vt plant customarily

e'esto Vt hide

e'etpa Npl woven doors

e'etpat Vf.pl make woven  
doors

ehbchuth Vc causing to stop  
crying

ehbeni, s-ehbeni Vd fear,  
become afraid

ehbith, s-ehbith Vd fearing

ehbitha Nsg something feared

ehbithath Vt will be fearing

ehbitham see ta ehbitham

eh'ed Nms blood

ehheg, s-ehheg Vs be shady

ehhegk, s-ehhegk Vs will be  
shady

ehbeg Nab shade

ehkthag Nsg shade, shadow

ehp, ep ADV again, also

ehs Vt.d steal from

ehsig N thievery, theft

ehsith Vt.d stealing from

ehskam see chu ehskam

ehstois Vs being hidden

ehstokch Vt have something  
hidden

ei Vt plant

el, hab el Vcmp think, plan

elith, hab elith Vcmp  
thinking, planning

elpi Vt.sg remove skin, husk,  
bark

elpig Vt.sg removing skin,  
husk, bark

elpigch Vt.sg having some-  
thing with the skin removed

elthag Nsg skin, husk, bark

elthaj Nsg skin, husk, bark of

elthath, hab elthath Vcmp  
will be thinking, planning

em- PERS2.pl you, your;  
PERSr self

enigakam Nsg owner

ep, ehp ADV again, also



epai ADV also  
 esh N chin; Vt planting  
 esha N plants  
 eshath Vt will be planting  
 etpa Nsg woven door

## G

g AUX you (do it)!  
 g PCL untranslated noun  
 introducer in the absence  
 of PRON  
 ga, ga'a PCLloc over there  
 facing this way  
 ga'a Vt roasting:  
 PCLloc over there facing  
 this way  
 gad PCLloc there  
 gag'e Vt roast rep  
 gagda Vt sell, selling  
 gaggata Nag brush cut for  
 burning  
 gaggatahim Vt cutting brush  
 for burning  
 gagwot Npl bows  
 gah Vt look for  
 gahab ADV over there in  
 front of  
 gahg Vt looking for  
 gahgath Vt will be looking for  
 gahghai ADVpl across  
 si s-gahghai completely  
 across  
 gahghi Vsg.t go looking for

gahghim Vsg.t going looking  
 for  
 gahghio Vpl.t going looking  
 for  
 gahgi N that which is being  
 looked for;  
 Vt.b look for something  
 for  
 gahgik Vs will be what is  
 being looked for  
 gahgimed Vsg.t running  
 looking for  
 gahgimedk Vsg.t after going  
 to look for  
 gahgith Vt.b looking for  
 something for  
 gahi ADVsg across  
 gaht Nsg bow  
 gahtch Vf.sg.b make a bow for  
 gahtchuth Vf.sg.b making a  
 bow for  
 gahtta Nsg a finished bow  
 gai Vt roast  
 ga'i N a roast  
 gakodk, s-gakodk  
 Vsg.s crooked, curved  
 Gakodk Npr name of  
 mountain  
 gaksh V get dry or thin  
 gamai ADVloc over there  
 facing away or unspecified  
 gamai wewa'ak ADV  
 seventeen  
 gantad Vt scatter



gantan Vt scattering

gantani, s-gantani

Vs being scattered

gantnahi Vt go along  
scattering

gaswua Vt comb

gawul ADJsg man.cmp  
different;  
ADVsg differently

gawulkai Vc.sg cause to be  
different, separate

gawulkath Vc.sg causing to  
be different, separating

gd PCLloc over there

ge PCL own, strange, big, not

ge shuhdagi N ocean

ge'e ADJsg big

ge'echu Nsg bigger one

ge'eged ADJpl big

ge'egedaj Vpl.s being big

ge'egedajk Vpl.s will be big

ge'ege'elith Vt.pl raising

ge'ejig Nsg chief, leader

ge'el Vt sg raise a child

ge'elhum Vsg growing up

ge'elith Vt.sg raising a child

ge'etha Vsg grow

ge'ethahum Vsg growing

ge'ethaj Vt.sg make big

ge'ethak Vsg.s after  
becoming large

gegokiwua Vpl stand up

gegokk Vpl.s will be standing

gegos Vt feed

gegosith Vt feeding

gegositham, s-gegositham  
Vt want to feed

gegosithok Vt having fed

gegshshe Vsg keep falling,  
barely getting along

gegsi Vsg go along falling,  
barely get along

gegsim Vsg going along  
falling, barely getting along

gegsith Vsg will be falling,  
barely getting along  
Sho'ig gegsith will be  
barely getting along

gehg Vt.d win or earn from,  
defeat in

gehgch Vt after beating,  
winning from

gehsh Vsg falling

gehsh k Vsg fall and

gehshok V after falling

gehsig Nsg a fall

gei, i gei Vsg fall, befall  
uhhum s-ap i gei return  
to normal

gewichkwua, gewichkwu  
Vt.sg strike down

gewichkwuphi Vt.sg  
go about striking

gewichshul Vt.pl strike down

gewichshulig Vt.pl  
striking down

**gewishud** Vt crush with a  
blow

**gewitta** Vt whip

**gewittan** Vt whipping

**gewittanahim** Vt keep on  
beating

**gewk, s-gewk** Vsg.s strong

**gewka** Vsg become strong

**gewkahim** Vsg becoming  
strong

**gewkmhun** Vt.cmp  
encouraging

**gewko** Vsg become tired

**gewkoghim** Vsg becoming  
tired

**gewkogig** Nab fatigue

**gewkthag** Nab strength,  
power

**gewkthag, s-gewkthag**  
Vsg.s being strong

**gi'adkam** N one with a  
handle

**gihgi** Nms fat

**gi'igik** ADVpl by fours

**gi'igwulkai** Vt.pl constrict  
in the middle

**gi'ik** ADJpl four

**gi'ikko** ADV four times

**gi'ikpa** ADVloc in four places

**Gi'ito Wak** Npr a village  
Southeast of Sonoita,  
Sonora

**gikuj** V whistle

**gishshum** Nsg woven  
waterjug handle

**githahim** Vsg go to scout  
the enemy

**githahimed** Vsg going to  
scout the enemy

**githahimel** N a scouting  
expedition

**githahummed** Vsg keep going  
to scout the enemy

**githahio** Vpl go to scouting  
the enemy

**githahukam** Npl scouts,  
raiders

**githahiop** Vpl going to scout  
the enemy

**githahioppo** Vpl keep going  
to scout the enemy

**giwho** Nsg burden basket

**giwhot** Vf.sg make a burden  
basket

**giwudch** Vsg.s having a belt  
CD

**giwuligthag** Nsg waistline

**giwuligthaj** Nsg waistline of

**giwulk** Vsg.s constricted,  
narrowed

**gm, gam** PCLloc over there  
facing away or unspecified

**gn, gan** PCLloc over there  
facing across

**gnhab** ADVloc over there  
to one side

**gogs** Nsg dog

gogsch Vf.sg.c transform  
into a dog

gohk ADJpl two

gohkichuthahim Vf.b were  
making tracks for, going  
along making tracks for

gohkitahim Vf was, were  
making tracks

gohkpa ADVpl in two places

goikim V limping

golshan Vt raking

golshan k Vt rake and

golwi Vt rake

go'ogo'ol ADVpl others

## H

ha PERS3.pl them;  
PERS3.ms some

ha- PERS3 pl their

ha hekaj ADV right away

ha'a Nsg jar

ha'ag ADV the other side

ha'agjed ADV from the  
other side

ha'akiapa ADVloc so many  
places

ha'as ADVmeas.cmp  
so much, so big

ha'asa V stop

ha'at Vf.sg make a pot

hab, b\_\_\_ ADVman.cmp  
thus

habhagith Vt shooing away

habbagithahim Vt going  
along shooing away

habbagithath Vt will be  
shooing away

habba INTJ Shoo! Get away!

hadshpi Vs being stuck to

hah Vt roast in coals  
INTJ oh! alas!

haha, hahawa ADV  
afterward, then

haha'a Npl clay pots

haha'as DETpl such a size

haha'asig Npl sizes

haha'ata Npl pottery,  
pottery-making

haha'atadkam, s-haha'atadkam  
Npl potters

hahaisig Npl broken pieces

hahasko ADVloc.pl.cmp  
elsewhere

hahawa, haha ADV  
afterward, then

hahhag N leaf, leaves

hahhagaj N leaves of

hahl N squash

hahpot Npl arrows

hahpotta Npl  
finished arrows

hahshani N saguaro cactus

hahshanig, s-hahshanig Vs  
being many saguaro

hahshanigk, s-hahshanigk  
Vs will be many saguaro

**hahu'u** Npl dippers  
**ha'i** DETpl some  
**ha'ichu** DET something,  
 some kind of  
**ha'ichug** Vs existing, present  
**ha'ichukaj** ADV by means of  
 something  
**ha'ijj** DETpl some of  
**ha'ik** Vs.pl will be some  
**hainamk, s-hainamk**  
 Vt wanting to break  
**hajuni** Nkin relative, relatives  
**hajunimk, s-hajunimk**  
 Vd feeling kinship to  
**hapot** Nsg arrow  
**hapotch** Vf.sg.b make an  
 arrow for  
**hapotta** Nsg a finished arrow,  
 arrow making  
**has** ADVman.cmp what  
**has, shah** — ADVman.cmp  
 what?  
**haschu, shahchu** DET  
 what, what kind of  
**haschukaj** ADV by means  
 of which  
**hasko** ADVloc.cmp some  
 direction, which direction  
**haskojed** ADVloc.cmp from  
 which direction?  
**hau, hau'u, heu'u** INTJaff  
 yes  
**hawani** Nsg crow

**heb** PCLloc somewhere  
 unknown  
**hebai** ADVloc.cmp  
 somewhere  
**hebai, bah** — ADVloc.cmp  
 where?  
**hebaijed** ADVloc.cmp  
 from where  
**hebaijed, bahjed** ADVloc.cmp  
 from where?  
**hedai, tholi** — DET  
 who? which?  
**hedaig** Vs who there is  
**he'ekia i** DET how many  
**he'ekiajj i** DET how many of  
**he'es i** DET how much  
 how big  
**heg, hegai** PRON3.sg  
 that, that one  
**hegai, heg** PRON3.sg  
 that, that one  
**hegam** PRON3 pl those, them  
**hehegith** Vt agreeing with  
**hehelig** Vt hanging meat to  
 dry, cure  
**hehem** V laughing  
**hehemako** ADV singly  
**hehemapad** Vt gathering rep.  
**hehemimk, s-hehemimk**  
 V wanting to laugh  
**hehewagith** Vt sniffing for  
**hehgam, s-hehgam**  
 Vs be jealous

hehhem V laughs rep.

hehhemhith V will be going  
along laughing

hehkig, s-hehkig  
Vsg s be happy

hehkigk, s-hehkigk  
Vsg.s will be happy

hehosith Vt decorating

hekaj Vt use, using  
ha hekaj ADV immediately  
heg hekaj ADV because  
of that, using that  
ith hekaj ADV because  
of this, using this

heki huh ADV already,  
long ago

hejel ADfsg.r own, self;  
ADVsg by self

hekith ADVtim.cmp when,  
sometime, when?

hema DETsg one, a

hemajkam N person, people

hemajkamag Vs populated,  
being people

hemajkamagk, s-hemajkamagk  
Vs will be people

hemajta N people who are  
created

hemapai Vt gather

hemapath Vt gathering

hemapi ADV in one place

hemho ADV once

hemho wa M must

hems M maybe

hemu, hemuch ADV now

heo V bloom

heosig Nag flower

heosigaj Nag flower of

heosig, s-heosig Vs flowery

heosithas Vs decorated

heot V blooming

heu'u, hau'u, hau INTJaff  
yes

hewel Nms wind

Hewel Namkam Npr Wind  
Meeter, Wind Man

hewelchuth Vfb making  
wind for

hewelgaj Nms wind of

hewgiam Vt go sniffing for  
something

hewgiamahith Vt will be  
going scenting

hewgith Vt smelling, sniffing  
for

-hewgithadag  
see chu hewgithadag

hewlim, s-hewlim ADV  
in a windy manner

hi, hi'i PCL in contrast,  
on the other hand

hiabo Vt uncover

Hiakim Nsg Yaqui tribesman

hiash Vt bury

hiashpok Vt after burying

hig, higi M how about,  
let's, may



**hih** Vsg go, move  
**hihim** V going rep.  
**hihi'ani** N grave, burial place, shrine  
**hihi'aniga** N prossessed grave  
**hihuh** Vpl go, move  
**hihim** Vpl going, moving  
**hihimhim** Vpl wandering  
**hihimichuthath** Vc.pl will be causing to move  
**hihimichuthath** Vc pl will be causing to move  
**hihinnakath** Vsg will be yelling or yapping rep  
**hihinnk** Vsg yelling rep  
**hihinkia** Vpl yelling rep  
**hihitho** Vt.pl cook  
**hihithod** Vt.pl cooking  
**hihitholith** Vt.pl.b cooking for someone  
**hihm** Vsg go! move!  
**hihnk** V yelling  
**hi'i, hi** Pcl in contrast, on the other hand  
**hijia ahina** INTJ verse closing expression in songs  
**hik** Nsg navel, center  
**hikaj** Nsg navel of, center of  
**hikchulith** Vt cut in strips  
**hikiwij** Nsg hairy woodpecker  
**hikkumi'og** Vt.pl cutting up  
**hiku** V cast blossom, form fruit

**hikuch** Vt.sg cut  
**hikugt** Vf form fruit  
**him** Vsg going, moving; Vc cause to move, carry on or go along in  
**himath** Vsg will be moving  
**himathch** Vsg while moving  
**humath ch** Vsg moving and  
**himchuthahum** Vc.sg going along moving  
**himhim** Vsg wandering around  
**humichutho** Vpl.c.sg make it go!  
**humini** Vsg move!  
**humlu** V walk! (babytalk)  
**himthag** N culture, customs, way of life  
**himtham** Nsg one who goes  
**hiopch** Nms body lice, termites  
**huthod** Vt.sg cooking  
**hithodakud** Nsg cooking vessel  
**hiw** Vt rubbing  
**hi wa** ADV even though  
**hiwchu** Nsg groin  
**hiwchu wepegi** Npl black widow spiders  
**hiwgith** Vcmp.d  
**hiwig** Vd trusting, depending on, having confidence in  
**hiwigi** Vcmp d allowing  
**hoa** Nsg basket



hoabdag Vs.sg being a basket

hoakaj ADV with a basket

hoas-ha'a Nsg dish

hogi N leather, hide

hoha, huhu Npl baskets

hohagch Vt carrying a load

hohalmagi, s-hohalmagi

ADJ hollow;

Vs being hollow (basket-like)

hohata N basketry,  
basket-making

hohhoi, s-hohhoi Vt,cmp  
enjoy, like, admire

hohho'ith, s-hohho'ith  
Vt,cmp enjoying, liking,  
admiring

hohho'ithach Vc please,  
cause to like

hohho'ithachuth Vc pleasing

hohnig Nkin.sg wife

hohnigaj Nsg wife of

hohnimk, s-hohnimk Vt  
wanting as a wife

hohnt Vt.sg marry a woman

hohntamk, s-hohntamk Vt  
wanting to go and acquire  
a wife

hohntok Vt having acquired  
a wife

hohomachuth Vf.pl.b make  
lucky one for

hohont Vpl marry

hohontam/e\_ Npl

those married

wo e hohontam Npl

those engaged

hoho'ok Npl monsters,  
creatures with extraordi-  
nary powers

hohothai Nag stones, rocks,  
charms

hohothaich Vc.pl cause to  
turn to stone

hohotk, s-hohotk  
Vpls being fast

hohowo Vt inhale of

hohtam, s-hohtam  
ADV quickly

hohtk, s-hohtk  
Vsg.s being fast

hoi Vt greet

ho'i N thorn, thorns

ho'ige'ith Vd giving thanks to

ho'ige'ith, s-ho'ige'ith  
Vd pity, be kind to

ho'ige'ithahu Vr pray

ho'ige'ithahun Vr praying

ho'ige'itham, s-ho'ige'itham  
ADVt kindly toward

hoin Vt greeting

ho'ip, ho'op ADV until,  
when

ho'ish Vt pierce with thorn

holiwkath Vt rolled itself up

ho'ok Nsg monster, creature  
with extraordinary powers

ho'op, ho'op kiap, ho'ip  
ADV until, when

hothai Nsg stone

hothaich Vc.sg cause to be  
stone

howichkwua Vt.sg suck in  
with the breath

howichkwuak Vt.sg having  
sucked in with the breath

howichkwup Vt.sg suck in  
rep. with the breath

howichshul Vt.pl suck in  
with the breath

howichshulig Vt.pl sucking  
in with the breath

howichshulgch Vt.pl while  
sucking in with the breath

howichshuligk Vt.pl after  
having sucked in with the  
breath

huashomi N buckskin bag,  
medicine bag

huawi N mule deer

huawig, s-huawig Vs being  
many mule deer

huchin Vt stubbing the toe

huchwuag Vr stubbing the toe

hud/ i\_ V descend, sunset

hudawog Vt paying attention  
to

huduni Vsg descending,  
sun setting

hudunith V keep going  
until sundown

hudunig Nab evening, night,  
west

hudunihim Vsg going down

hudunk Nab evening  
ADV in the evening

hugi Nms food

hugik Vs will be food

hugio Vt use up, destroy

hugiog Vt using up,  
destroying

hugiogahim Vt using up,  
carrying on the destruction  
of

hugiogamk, s-hugiogamk  
Vt wanting to destroy

hugiok Vt after having  
destroyed

hugithag Nsg edge, side

hugithaj Nsg edge of

hugkam ADV as far as

huh V end

huh ADV remote  
gm huh way over there  
beki huh long ago, already

huh Vt eat

huhch N claws

huhchij N claws of

huhgi Vt eat it!

huhjed ADV from over there,  
a remote place

huhni Nms corn

huhp Vt to pull out

**huhpan** Vt pull out, jerk out,  
something pointed

**huhuduk** V go down rep.

**huhudukath** ADV nightly

**huhuga** Vt eat rep.

**huhugam, kekelbad** Npl  
those who have passed on

**huhughim** V disappearing

**huhugith ab** ADVpl at the  
edges

**huhugithag** Npl edges, sides

**huhugithaj** N edges of

**huhu'i** Vt chase

**huhu'ith** Vt chasing

**huhu'u** Npl stars

**hu'i** M wishing

**hu'i** PCL a certain unknown  
time or place or number

**hujud** Nsg lizzard

**hukitsh** Vt slash, claw

**humhimuk** V water having  
gone down

**hu'u** Nsg star

**hu'ui** Vsg.t chase

**hu'uithahith** Vt will be  
going along chasing

**hu'ul** Nkin.sg mother's  
mother or aunt

## I

**i** PCL indicates a point in  
action or change in state  
**i ge'eda** get bigger

**i wah** enter

**i hih** leave, arrive

**i meth k i meth k am jiwia**  
ran and ran and arrived  
there

PCL indicates indefinite-  
ness of identity, location  
time, manner, number, size,  
distance, direction, action:

**hethai i** who

**haschu i** what

**hebai i** where

**hekith i** when

**has i masma** how

**he'ekia i** how many

**he'es i** what size

**he'esko i** how far

**hasko i** which way

**has i wua** what action

**ia** PCLloc here facing this  
way

**ia'i** ADV right now

**i'ajed** ADVloc from here,  
from now

**iajith** Vt swarming over

**ialhi** V walk with a limp

**iattogi** Vt deceive

**iattogith** Vt decerving

**iawua** Vt spill, pour

**ih** INTJ oh!

Vt drink

**ihab** ADV at this point, here

**ihbach** Vf.b make a heart for

**ihbachuth** Vf.b making a  
heart for

**ihbhai** N prickly pear cactus  
or fruit

s-ihbhaig being many  
 prickly pear  
 ihbheiwua, ihbhuiwua  
 V take a breath  
 ihbheiwup V breathing rep.  
 ihbthag Nsg heart, fruit  
 ihbthaj Nsg heart of,  
 fruit of  
 ih'e Vt drinking  
 ih'ehim Vt keep drinking  
 ihm Vt call by relationship  
 ihmath Vt will be calling by  
 relationship  
 ihmigi Nkin those called by  
 relationship  
 ihmimkch, s-ihmimkch  
 Vt wanting to marry  
 s-ni-ihmunkch wanting  
 to marry me  
 ihnamthag N craving for meat  
 ihtachug Vt going along  
 gathering, scooping up  
 ihtha, ith PRON3.sg this,  
 this one  
 ihwagi Nms edible green  
 leaves  
 iia ADVloc here  
 i'ihim Vt were drinking  
 i'imikidath (Puma) Vt leave  
 i'ipud Npl skirts  
 i'ipudaj Npl skirts of  
 i'ito Vt drink up  
 i'ittoi N that which is all  
 drunk up

I'ittoi Npr name of the  
 protector and cultural  
 hero of the O'otham  
 im PCLloc here facing away  
 or unspecified  
 imhab ADVloc here in front  
 in PCLloc here facing or  
 moving across  
 inhab ADVloc nearby to one  
 side  
 inhas ADVloc here, across  
 i'ok Vt after drinking  
 lolgam Npr Kitt Peak  
 i'owi, s-i'owi Vs taste good  
 i'owim, s-i'owim  
 ADV sweetly  
 ish, ash AUX he, she, it, they,  
 are reportedly  
 ith, itha PRON3.sg this,  
 this one  
 itham PRON3.pl these  
 ithani ADVtim now, at this  
 time  
 itp, atp AUX if he, she, it,  
 they

## J

je'e Nkin sg mother  
 je'ej Nkin.sg the mother of  
 jeg Nsg outside, clearing,  
 prairie  
 V being open  
 juga V become open  
 jegdat V make a race track

jegwosh Vt force out through  
an opening

jeh Vt taste

jehg Nms flour balls of  
mesquite pod

jehgak ADV with mesquite  
pod flour

jehgt Vf make mesquite pod  
flour balls

jehj V smoke  
N mothers, parents

jehjenakud, jehnikud N  
meeting house, smoking  
room

jehjenath Vt will be smoking

jehjenok Vt having smoked

jehkaich Vt bring calamity  
to, play a prank on

jehkch Vt look for tracks of

jehkcheth Vt will be looking  
for tracks of

jehni Vt smoking

jehnigi Vd discuss with

jehngith Vd discussing with

jehngitha N a discussion

jehngithahum Vd were  
discussing

jehngiththam N speaker,  
speakers

jehnsk, s-jehnik Vs  
like to smoke

jehnikud, jehjenakud  
N meeting house, smoking  
room

jehnimchuthath Vt.c will be  
causing to want to smoke

jehnith Vt will be smoking

jejewa Vpl get rotten

jejewho Npl gophers

jeijen Vt smoking rep.

jekiam Vt look for tracks

jekiamahi Vt go along  
looking for tracks

jewa V become rotten

jewed Nsg earth, land;  
Nms dirt

jewedga N; Vs possessed  
land, to possess land

jewedgaj Nsg the land of

jewed heosig Nms earth  
flowers (reputed to be a  
sex stimulant)

jewow, s-jewow Vs  
smelling decayed

jiwhia Vsg come rep.

jiwhiathag N arrival

jiwia Vsg arrive

jiwiak Vsg after arriving

judumi Nsg bear

juh V rain

juh, hab juh Vt do, make

juhk V the sun sits in position  
dahm juhk the sun sits  
overhead

juhk V raining

juhka'i, hab juhka'i Vt  
having been doing thus



juhkam, s-juhkam ADV  
deeply  
juhkchith, hab juhkchith Vt  
will keep somewhere  
juhki Nms rain  
juhko ADV way back in  
juhpín Nab north (downward)  
V sinking  
juhu'ujul, s-juhu'ujul  
ADV zigzag  
jujdumi Npl bears  
jujunít Vf.pl  
dry saguaro fruit  
jukshshap V rain rep.  
jumaí ADV low  
junchug, hab junchug Vt  
going on doing thus  
junihí/hab — Vt do, make  
junihim, hab junihim  
Vt continue doing  
junij, hab junij N actions of,  
relationship of  
junimk, s-junimk, hab junimk  
Vt wanting to do  
junisith Vt imitating  
junisithk Vt having imitated  
jupij, s-jupij ADV quietly  
jushal ADV quietly

# K

k CONJ and (conjoins  
clauses and indicates that  
the previous verb is non-

continuative, even though  
its form may be like the  
continuative)

AUX (and) he, she, it,  
they are

kah Vt,cmp hear, hearing

kahch Vsg.s lying

kahchim Vsg.s lying  
permanently

kahchik Vsg.s will be lying

kahchkahim Vsg.s had been  
lying

kahio Nsg leg

kahioj Nsg leg of

kahiokaj ADV by means of  
the leg

kahk Vt,cmp having heard  
Nkin.sg father's mother  
or aunt

kahw Nsg badger

kai Nms seed

kaichka Nms seedgrain

kaichkat Vf make seedgrain

kaichuthch ADV within  
earshot

kaiha Vt,cmp listen to

kaiham Vt,cmp listening to

kaihamath Vt,cmp will be  
listening to

kaij Nms seed of (esp.  
saguaro cactus)

kaij, hab kaij Vq say

kaijch, hab kaijch Vq while  
saying



*kaijchihim, hab kaijchihim*  
Vq having been saying

*kaijij* Nms seed of

*kaijim, hab kaijim* Vq saying

*kailithamk, s-kailithamk*  
Vq.b wanting to say for

*kaim, s-kaim* Vt,cmp  
want to hear

*kaiok* Vt,cmp having heard

*kaipi* Vt remove seed from

*kaitha* V sound

*kaithag, hab kaithag*  
Vq sounding like

*kaithag, s-kaithag*  
Vs sounding loud

*kaithaghim* V going along  
making noise

*kaithaghith* V will be going  
along making noise

*kaitham, hab kaitham*  
ADV thus sounding

*kaithgath, hab kaithgath*  
Vq will sound like

*kaithgim, s-kaithgim* ADV  
loudly

*kakaichu* N quail

*kakaim, see ta kakaim*

*kakaima* see ta *kakaima*

*kakio* Npl legs

*kakiokaj* ADV by means  
of the legs

*kakithach, hab kakithach*  
Vq keep saying

*kakke* Vcmp.d ask of,  
asking of

*kakkei* Nab question

*kam'on* Vd arguing with

*kawad* Nsg shield

*kawani* Vd arguing with

*kawhai* Vd argue with, scold

*kawhaini* Vd arguing with,  
scolding

*kawnim, s-kawnim*  
ADV crackling

*kawnith* Vd will be  
arguing with

*kch, ch* CONJ and  
(conjoins clauses and  
indicates that the previous  
verb is continuative. Also  
conjoins phrases)

*ke'e* Vt biting

*kegch* Vt.sg arrange, repair

*kehg, s-kehg* ADJsg;ADVsg  
good, pretty

*kehgaj, s-kehgaj* Vsg.s  
being good, pretty

*kehgajk, s-kehgajk* Vsg.s  
will be good, good looking

*keh'ith, s-keh'ith* Vt  
scolding, hating

*keh'ithachuth* Vt.c  
causing to scold, hate

*kehk* Vsg.s standing

*kehkam* Vsg.s standing  
permanently

- kehkim** Vsg stepping,  
 inching along  
**kehsh** Vc.sg causing to  
 stand, appointing  
**kehsha** Nsg something  
 stood up, appointed  
**kehshachugath** Vc.sg would  
 be carrying erect  
**kehshahim** Vc.sg going  
 along causing to stand  
**kei** Vc.sg cause to stand,  
 appoint  
**keichkwua** Vt.sg move by  
 kicking  
**keihin** V folk dancing  
**keihinachuth** Vc causing to  
 folk dance  
**keihinakud** N folk dance  
 ground  
**keihintham** N folk dancer,  
 folk dancers  
**keihomin** Vt weakening an  
 adversary with songs of  
 defiance  
**keikon** V stumbling  
**keish** Vt step on  
**keishchith** Vt will be  
 keeping underfoot  
**keishchikahim** Vt had been  
 stepping on  
**keishud** Vt crush underfoot  
**kek'e** Vt biting rep.  
**kekeihommath** Vt will be  
 weakening by songs of  
 defiance  
**kekel** Npl older men  
**kekelbad, huhugam** Npl  
 old timers who have died  
**kekiwua** Vsg stand up  
**kekiwup** Vsg stand up rep.  
**keli** Nsg older man  
**kelit** V to become an  
 older man  
**kia, kiap** ADV a time;  
 wash kiap still, yet  
 ho'op kiap until, when  
**ki'agani** V wait!  
**kih** Nsg house;  
 Vs living  
**kihchuth** Vf.sg.b building a  
 house for, drawing a line  
 around patient to hold  
 healing power of a song  
**kihhim** N village  
**kihj** Nsg house of  
**kihjeg** Nsg doorway, gateway  
**kihjego** ADV at the door  
**kihjk** Vs will be the house  
 of  
**kihk, kihkath** Vs will be  
 dwelling  
**kihkam** N dweller, dwellers  
**kihkamch** Vc cause to be  
 dwellers  
**kihki** Npl houses  
**kihkshath** Vt.pl set  
 ambushes at  
**kiht** Vf.sg make a house  
**kihtask** Vs walled, closed in

kihthag Nab home, living,  
neighborhood

kihthamthag Nab  
homesickness

ki'ishchug Vt carrying in  
the teeth

ki'ishk Vt having taken in  
the teeth

ki'ishud Vt crush in the  
teeth

kikkiadag Vs abandoned  
(house)

kiohod Nsg rainbow

koa Nsg bank, forehead

ko'a Vt eating

koach, koatsh V peek

koachk V peeking, spying

ko'ath Vt will be eating

koatsh, koach V peek

koawua Vsg bump the  
forehead

koawul N red berry bush

kohk V digging  
Vpl go to sleep

kohkod N crane, cranes

kohk'oi Npl rattlesnakes

kohlo'ogam Nsg  
whip-poor-will

kohm Vt embrace, take in  
the arms

kohmagi, s-kohmagi  
ADVsg:Vs.sg gray

kohs Vt.sg put to sleep

kohsch Vd.sg allow to sleep  
pi ha kohsch not allow  
to sleep

kohsh Vsg sleeping

kohshath Vsg will be  
sleeping

kohsig Nab sleep

kohsij Nab sleep of

kohsim, s-kohsim V  
become sleepy

kohsimthag Nab need for  
sleep

kohsithakud, kohskud  
Nms a sleep producer

kohsk, s-kohsk  
Vs be sleepy-headed

kohwog, s-kohwog Vsg.s  
being full

kohwogk, s-kohwogk Vsg.s  
will be full

kohwoth, s-kohwoth V  
become full

kohwothk, s-kohwothk Vsg.s  
having become full

koi ADV not yet  
Vsg go to sleep  
INTJ that is, I mean

ko'i Npl the dead

ko'ihim Vt was eating

ko'ithag Npl corpses

ko'ito Vt eat up

ko'itohio Vpl.t go to eat

koka Npl banks

koki AUX (and) he, she, it,  
they evidently

kokis AUX (and) can he,  
she, it, they evidently

kokodki N sea shells

kokowoth Vpl become full

kokp V pop, crackle

kokpk V popping, crackling

koksho V go to sleep rep.

kokshtham Npl sleepers

koktha Vc pl

cause to die

si kokthg cause to cry

kokthak after killing

kokthath will be killing

kolhai Nsg fence

kolig V jingling, rattling

kolighith V will be jingling  
along

komad ADV flat

komadwua Vt cause to be  
low, flat

komal ADVsg shallow

komalka Vsg become  
shallow

komchkahith Vt would go  
carrying in arms

komishpadath Vtd put on  
the back of

komitp Vt crack

komkch'ed Nsg turtle

Komkch'ed Wahiaga Npr  
Turtle's Well

ko'oi Nsg rattlesnake

Ko'oi Kih Npr

Rattlesnake's House  
(snaketown)

ko'okajig, s-ko'okajig Vi  
harming with occult power

ko'okam, s-ko'okam ADV  
painfully

ko'okoth, s-ko'okoth Vd  
being offended at

ko'okthag Nab pain

kopothka V become swollen

kostal Nsg bag

ku'a Vt get firewood

ku'ag Vt getting firewood

ku'agamed Vsg.t going for  
firewood

ku'agi Nag firewood

ku'ago Vpl.t go for  
firewood

kuawith (Pma), agshp  
ADV downgrade

kuawush Vt tie together

kuch AUX (and) we are

kuchs AUX (and) can we,  
I wonder if we

kudut Vt troubling

kudutath Vt will be  
troubling

kuh Vt shut, close  
Vd shut up, close in

kuhhs Nms smoke

kuhg Nsg end

kuhgaj Nsg end of

kuhgam, s-kuhgam ADV  
facing away

kuhgi Vc cause to end

kuhgit Vf make an end of

kuhghthok Vt having brought  
to an end

kuhgkim, s-kuhgkim ADV  
whirringly

kuhhug Npl ends

kuhm Vt gnawing on

kuhpeh Vt have confined

kuhpi Vs being confined

kuhpi'o, kuhpio Vt open

kuhshtha N the chase

kuhshthahim Vt  
were chasing

kuhshtho Vpl.t going to  
chase game

kuhta Nsg torch

kuhtsh Vt contacting with  
heat, overheating

kuhu V;Vt blow a horn,  
neigh, crow

kuhuth V;Vt will be  
blowing an instrument,  
neighing, etc.

kuhugith Vc causing to end

kuhwith Nsg pronghorn  
antelope

kui Nsg mesquite

ku'ibad Nsg saguaro rib  
with crosspiece for knock-  
ing down fruit

kuig, s-kuig Vs being  
mesquite

kuikud Nsg flute, wind  
instrument

kuikudt Vf.sg make a  
wind instrument

kuint Vt count

kuintath Vt will be counting

kuiwo ADV down-valley,  
westward

kuk V hooted, whistled

Chukud Kuk Npr  
Where the Owl Hooted

kukpa Vt close rep.

kukswo Npl necks

kukuikudch Vf.pl.b make  
wind instruments for

kukuitas N firecrackers

kukujjek, kukujjuk Nms  
heat waves

kukuntank Vt.pl wanting  
to go get husbands

kulgiwagi, s-kulgiwagi  
ADJ curly  
Vs being curly  
s-kulgiwagi bahi bony  
tailed

kul-wichigam Nsg curved  
bill thrasher

kummu Vt blow smoke on

kumt, mt AUX (and) you,  
they

kumsh, msh AUX (and) you,  
you, they reportedly

kun Nsg husband



kuni, ni AUX (and) I am  
 kunis, nis AUX (and) can I  
 kunmakam, s-kunmakam  
   N marriageable age  
 kunt  
   Vt.sg marry a husband  
 kunt, nt AUX (and) I  
 kuntamk, s-kuntamk Vt.sg  
   wanting a husband  
 kuntep, ntp AUX (and)  
   if I  
 kupal ADVsg overturned,  
   backward  
 kups, ps AUX (and) can  
   you  
 kupt, pt AUX (and) you  
 kuptsh, ptsh AUX (and)  
   you reportedly  
 kus, s AUX I wonder if he,  
   she, it, they  
 kush, sh AUX (and) he, she,  
   it, they reportedly  
 kushwiot Vt carry on  
   shoulders  
 kushwiotach Vt.d load on  
   the shoulders of  
 kut, t AUX (and) he, she,  
   it, they  
 kutki, tki AUX (and) he,  
   she, it, they evidently  
 kutp, tp AUX (and) if he,  
   she, it, they  
 kutsh, tsh AUX (and) he,  
   she, it, they reportedly  
 kuttp, ttp AUX (and) if we

## M

m AUX (that) he, she, it,  
   they  
 m,am PCLloc there  
   (facing away)  
 m- PERS2 sg you, your  
 mach AUX (that) we are  
 machgai, machgaj N  
   acquaintances, those known  
 machma see ta machma  
 machs AUX if we, can we  
 mad Nkin.sg woman's child,  
   younger sister's child  
 madt Vf.sg give birth to  
 mah Vt.d give  
 mahch, s-mahch Vt.cmp  
   knowing  
 mahchig Nab knowledge,  
   occult power  
 mahchigaj Nab knowledge  
   of  
 mahchigkaj ADV by means  
   of knowledge or occult  
   power  
 mahchimk, s-mahchimk  
   Vt.cmp wanting to know  
 mahchimakam,  
   s-mahchimakam Vs will  
   be one who wants to know  
 mahchuthch Vt.cmp while  
   learning  
 mahchk, mahchok Vt.cmp  
   after learning



**mahchul** Vt,cmp.c  
cause to know

**mahkai** Nsg medicine man

**mahkaiga** Nsg possessed  
medicine man

**mahkaik** Vs will be a  
medicine man

**mahki** Vt.d give

**mahkigthag** N gift

**mahm, s-mahm** ADV bravely

**mahmad** Nkin.pl a female's  
children

**mahmadho** V finish giving  
birth

**mahmadsig** Npl branches

**mahs, hab mahs** Vs look like

**mahs, s-mahs** Vs being visible,  
visible, bright

**mahsi** V appear, dawn,  
being born

**mahsij** V keep going till dawn

**mahsik** Vs will be morning

**mahsikam** Nsg one born

**mahsith** Vt pant;  
Vr appear

**pi mahsith** disappear

**mahsk, hab mahsk** Vs  
will look like

**mahsk, s-mahsk** Vs  
will be visible, bright

**mahsko, s-mahsko** ADV  
in plain sight

**mahstahim** V making tracks

**mar** N a roast

**mai, s-mai** Vt,cmp learn,  
find out

**ma'i** Nkin.sg older sister's  
child

**ma'ichkwupath** Vt will be  
hitting with something  
thrown

**ma'ikoshahim** Vt going  
bouncing along on

**ma'ish** Vt cover

**maikud** Nsg roasting pit

**main** Nsg mat, woven straw

**ma'ishpahim** Vt going along  
covering

**ma'ishpik** Vs will be covered

**ma'ishpi'o** Vt uncover

**makodagt** Vf make a  
coupling (a tie-together)

**makodath** Vt.pl tie together

**mam** AUX (that) you, they  
are

**mamahogi** Npl centipedes

**mamakai** Npl medicine men

**manche** Vt,cmp examine,  
learn

**mamhadag** Npl branches

**mamka** Vt.d give rep.  
be giving

**mamki** AUX (that) you,  
they evidently are

**manish** AUX (that) you,  
they reportedly are

**manshath** Npl months

**mansig** ADV every morning

mamt AUX (that) you, they

mamthhod Nms algae

mamtki AUX (that) you,  
they evidently

mani AUX (that) I am

mant AUX that I

mantki AUX (that)  
I evidently

maps AUX if you, what you

mapt AUX (that) you

maptki AUX (that) you  
evidently

maptp AUX if you

maptsh AUX (that) you  
reportedly

mash AUX (that) he, she,  
it, they reportedly are

mashath Nsg moon, month

mashcham Vt,cmp.d teaching

mashki AUX (that) he, she,  
it, they reportedly  
evidently are

mashp, matsp AUX (that)  
he, she, it, they must be

maskogi Vc reveal, cause  
to be clear

masit Nsg machete

masma, hab masma  
ADV like;  
VS be like

masmak, hab masmak Vs  
will be like

mat AUX (that) he, she, it,  
they

matai Nms ashes

matchud Nsg mortar,  
grinding stone

matchudaj Nsg grinding  
stone of

matp AUX if he, she, it,  
they

mats, mas AUX if he, she,  
it, they

matsh AUX (that) he, she,  
it, they reportedly

matt AUX (that) we

mattki AUX that we  
evidently

mawith Nsg puma,  
mountain lion

mea Vc.sg cause to die

me'a Vc.sg killing

me'ahog Vc.sg want to kill

me'ak Vc.sg having killed

me'amk, s-me'amk Vc.sg  
wanting to kill

med Vsg running

medath Vsg will be running  
medathch while running  
medath ch running and

medk Vsg having run

medka'i Vsg having run

me'emek ADVpl far

meh Vsg run

mehi Vc cause to burn

mehk ADV far;  
Vs is far

mehkjed ADVloc from far  
 mehko Vt take far away  
 mehkoth Vt taking far away  
 mehkotham, s-mehkotham  
 ADV far  
 mehl Vsg run!  
 me'ij Vc.sg.b kill for  
 me'ijithok Vc.sg b after  
 killing for  
 mek V having burned,  
 burn, after burning, burn  
 and  
 mel Vsg arrive running  
 melch Vc.sg cause to run  
 melchuth Vc.sg causing to run  
 melimchuth Vc.sg causing  
 to want to run  
 melithkam, s-melithkam Nsg  
 a good runner  
 melithkamk, s-melithkamk  
 Vs will be a good runner  
 melitht V learn to walk or  
 run  
 meliwk Vsg having arrived  
 running  
 meliw k arrive running and  
 meinod Vsg turn around  
 running  
 melopa Vsg come running  
 melthag Nab ability to run  
 melthag, s-melthag Vsg.s  
 be a good runner  
 melto V finish running  
 mem'a Vc.sg kills, kill rep.

mem'ath Vc.sg will be  
 killing rep  
 memelch Vc.sg cause to  
 run rep.  
 memelchuth Vc.sg causing  
 to run rep  
 memelhim Vsg was running  
 around rep.  
 memelkud Nsg place for  
 running  
 memda Vsg runs rep.  
 memdath V will run rep.  
 memdathch Vsg while  
 running rep.  
 me'ok Vc.sg having killed  
 mia ADV near  
 miabi Vd approach  
 miabith Vd approaching  
 miabithahim Vd  
 was approaching  
 miabithama see  
 ta miabithama  
 miajkai Vt approach  
 miako ADV nearby  
 mil-gahn N caucasian  
 mimiabij PREPpl near  
 mimiabith Vd rep. getting  
 near to  
 mo AUX (that) he, she, it,  
 they are  
 mohmbdam Npl hunters  
 mohms Nkin.pl a woman's  
 daughter's children,  
 a sister's daughter's children

mohmsij Nkin.pl grandchildren  
grandchildren of

mohmtk Vt after carrying

mohs Nkin.sg a woman's  
daughter's child

mohsi Nkin.sg vocative  
nickname for mohs

moht V float Vt carry

moik, s-moik ADJsg soft  
Vsg.s be soft

moki AUX (that) he, she, it,  
they evidently are

momtto Vt carrying along

mo'o Nsg head,  
N hair

mo'obad Nsg game head

mo'obdam Nsg hunter

mo'ohaish Vt smash with  
the head

mo'ohebamchuth Vc  
hanging on the head

mo'okaj ADV head first

mo'osh Vt press on with  
the head, have right by  
the head

mo'otk Nsg scalp

mo'otkaj Nsg a warrior's  
trophy scalp

ms, kums AUX (and)  
I wonder if you are

msh, kumsh AUX (and)  
you, they reportedly are

mt, kumt AUX (and) you

mua, mea Vc.sg kill

mu'a Vc.sg killing

mu'ak Vc.sg after killing

mudathag N tassel of plant

mudgaj N wound of

muh Vsg die

muhadagi, s-muhadagi

ADJ greasy,

Vs be greasy

Muhadagi

Npr Greasy Mountain

muhk V after dying

muhkhim V dying

muhki Nsg dead one

muhkig Nab death

muhkigam, s-muhkigam  
ADV deathlike

muhkith Vr.sg being killed

muhwal Nsg bee, fly

muhwalch Vc.sg cause to  
become a fly

muhwalchuth Vc.sg  
causing to be a fly

mu'i DETpl many

mu'ijj DETpl many of

mu'ikko ADV many times

mu'ikpa ADV many places

mu'itha V multiply

mu'ithahum V multiplying

mukuna, s-mukima ADV  
with the expectation of  
dying

mumkich Vc.sg cause to  
be sick

mumkichuth Vc.sg causing  
to be sick

mumkith Vr.sg being killed  
rep.

mumku V sick, dying,  
become sick

mumkutham Nsg one who  
is sick or dying

mummu Vt wound

mummudag N wounded animal

mummudaj N one's wounded  
animal

mumuwal Npl bees, flies

mu'uk, s-mu'uk Vs.sg be  
sharp pointed  
s-mu'uk Nsg peak

mu'umka V break out  
in bumps

mu'umkai Vc sharpen the  
edge of

mu'umkath Vc sharpening  
the edge of

mu'umuwij, s-mu'umuwij  
ADV jagged

## N

n- PERS1.sg.r myself  
hab n-ahg I thought

na'ana ADV once upon a  
time, long ago (occurs in  
storytelling formula:  
Sh hab wa chu'i na'ana  
"It is said that this  
happened long ago.")

naggia V;Vt hanging

nahgi, ihnagi N skirt

nahgij Nsg skirt of

nahnam Vt.pl meet

nahngia Vpl,Vt.pl hang

nahnk Npl ears

nahnkaj Npl ears of

nahnko ADJ various,  
different;  
ADV differently

nahsh Vt fold, turn

nahth V making a fire

nahtha N a fire made

nahthaj N fire of

nahthakud N fireplace

nahthakudag Vs being a  
fireplace

nahthch V having a fire

nahto Vt make, finish

nahtoi N finished product,  
creation

nahtois Vs be finished  
wo nahtoisk will be  
finished

nahtokch Vt have ready

naipijju Npl friends, peer kin

naipijjugij Npl friends of,  
peer kin of

naipijjugim Nr friends or  
peer kin of one another

naipijjuj Npl friends of,  
peer kin of

nako Vt endure  
Vr.cmp be able



**nakog** Vt enduring  
 Vr.cmp being able  
**nakogath** Vt will be enduring  
 Vr.cmp will be able  
**nakosig, s-nakosig**  
 Vs be noisy  
**nam** AUX are you, they?  
 Vd meet  
**namkam** Nd meeter, one  
 having the power of  
 something with which he  
 has had an encounter  
**namkamk** Vd.s will be a  
 meeter of  
**namkch** Vd.c cause to meet  
**namki** N meeting  
**namki, i namki** Vt go to meet  
**namkith** Vt.d pay, repay  
**namks** Vd.s be in contact  
**nan'aipijju** Npl many friends  
 or peer kin  
**nanakshel** Npl scorpions  
**nanawhul** Npl a species of  
 plant  
**nanawuk** V glow, sparkle  
**nankog** Vt enduring rep.  
 Vr.cmp being able  
**nanme** Vd meet or answer rep.  
**nanmek** Vd meeting or  
 answering rep.  
**nap** AUX are you?  
**nash** AUX is he, she, it, are  
 they reportedly?  
**nattp pi** AUX because if we

**naum** V become intoxicated  
**nawai** V make saguaro cactus  
 wine  
**nawait** N saguaro cactus wine.  
 V making saguaro cactus  
 wine  
**nawiju** Nsg ceremonial  
 clown dancer in prayer  
 ceremony  
**nawkk** Vpl become  
 intoxicated  
**nawoj** Nkin.sg friend, peer kin  
**nawojij** Nkin.sg friend or  
 peer kin of  
**nawojk** Vs.sg will be a friend,  
 peer kin  
**nawojt** Vt befriend  
**nea** V look  
**neahum** Vt waiting for,  
 looking to  
**neal** Vt.d look for a meal  
 from  
**nealig** N what is begged  
**nealim** Vt.d waiting for a  
 meal, begging  
**nealkam** Nsg one who waits  
 for a meal  
**ne'e** Vt singing  
**ne'eth** Vt will be singing  
**ne'etham** Nsg a singer  
**neh** INTJ so, see  
 (frequently initiates a  
 result, conclusion, or  
 summary)



nehnch Vc.pl cause to fly,  
     throw or blow about  
 nehnchuth Vc.pl causing to  
     fly, throwing or blowing  
     about  
 nehni Vpl flying  
     N tongue  
 nehnum Vpl were flying  
 nehul Nsg slave  
 nehpod Nsg nighthawk  
 nei Vt sing  
     Vt,cmp see  
 ne'i Nsg song  
 ne'ich Vf.b sing for  
 ne'ichuth Vf.b singing for  
 ne'ichuthath Vf.b will be  
     singing for  
 ne'ihí Vt go along singing  
 ne'ihim Vt going along singing  
 ne'iopa Vpl come rep  
 ne'it Vf.sg compose a song  
 neith Vt,cmp seeing  
 neithahim Vt watching,  
     looking over  
 neithahith Vt will be  
     watching, looking over  
 neitham, s-neitham Vt,cmp  
     want to see  
 neithama see ta neithama  
 neithamk, s-neithamk Vt,cmp  
     wanting to see  
 neithamk see chu neithamk  
 neithath Vt,cmp will be seeing

neithchkahim Vt seeing,  
     visiting, looking over  
 neithok Vt,cmp having seen  
 nen V wake up  
 nen'e Vpl fly rep.  
 nenea Vpl looking  
 nenealidkam  
     see chu nenealidkam  
 nen'ei Npl songs  
 nen'eikaj ADVpl with songs  
 nenenashani, s-nenenashani  
     Vpl.s be alert  
 nenenashanik, s-nenenashanik  
     Vpl.s will be alert  
 neneo Vpl talk  
 neneok Vpl talking  
 neneokath Vpl will be talking  
 nenida Vd waiting for  
 nemidachkahimch Vt  
     carrying on a wait for  
 nemidahim Vd was waiting for  
 nenidath Vd will be waiting  
     for  
 nen'oith, s-nen'oith Vd  
     being careful of  
 neo Vsg talk  
 neok Vsg talking  
 neokath Vsg will be talking  
 neokithahim Vb was talking  
     for  
 ne'owin Vd discussing with  
 ne'owinahim Vd was  
     discussing with

ni- PERS<sub>1</sub>.sg me, my, myself;  
 PERS<sub>1</sub>.sg.r my own, myself  
 ni, kuni AUX (and) I am  
 nis, kunis AUX (and) can I  
 nis huh I might not  
 no AUX is he, she, it, they  
 nod, i nod Vsg turn  
 nodags Vs bent, curved  
 nodgith Vc.sg causing to turn  
 nohndagith Vc.pl  
 causing to turn  
 nohnhoi Npl arms, hands  
 nohnhoikaj ADV with the  
 hands  
 nolawt Vt.d buy from  
 nonha N egg, eggs  
 nonhat V become pregnant  
 nowi Nsg hand, arm  
 nowikaj ADV by hand  
 nt, kunt AUX (and) I  
 ntp, kntp AUX (and) if I  
 nua Vt push away  
 nuhkuth Vt take care of,  
 guard  
 nuhkutha N what one is  
 guarding  
 nuhkuththam N caretaker  
 nuwi Nsg buzzard

## O

o AUX he, she, it, they are  
 CONJ or

oam, s-oam ADJsg:Vsg.s  
 yellow, orange, brown  
 obga N enemy  
 oh Nsg back  
 ohb, ohbi N Apache,  
 Apaches, enemy  
 ohbsgam, s-ohbsgam  
 ADV Apache-like  
 ohg Nkin.sg father  
 ohgaj Nkin.sg father of  
 ohgajbad Nkin.sg deceased  
 father of  
 ohgajk Vs will be the father of  
 ohhoth, s-ohhoth Vt discard,  
 reject, abandon  
 ohhotha N a discard, discards  
 ohhothach, s-ohhothach Vt.c  
 cause to discard  
 ohhothaj N the discards of  
 ohki N harvest  
 oh'o N bone, bones  
 oh'og Nag tears  
 oh'oj N the bones of  
 ohshad Vt stretch the back  
 oi ADV soon  
 Vt follow  
 oimed see oimmed  
 oimme Vsg wander, be  
 present  
 oimmed Vsg going about,  
 being present  
 oimmedath Vsg will be going  
 about, will be present

**oimmelhim** Vsg were going  
about, present

**oiopo** Vpl going about,  
being present

**oiopohim** Vpl were going  
bout, present

**oiopoth** Vpl will be going  
about, being present

**oith** Vt following, pursuing

**oithag** Nsg field

**oithaj** Nsg the field of

**oithahith** Vt will be following

**oithahim** Vt,cmp thinking  
about or following

**oitham** PREP during

**oithch** PREP following

**oithchjed** ADV from behind

**oithchkam** N follower,  
following one

**oithchug** Vt going along  
following

**oithk** PREP following

**oiwgiith** Vc causing to hurry

**oiwigi** Vc cause to hurry

**oki** AUX he, she, it, they  
evidently are

**okis** AUX he, she, it, they  
evidently are

**oks** Nsg female, woman

**oksga, oksgaj** N woman  
(wife) of

**okst** V become an old  
woman

**ola** Nsg puck for women's  
field hockey

**onk, s-onk** Vs be salty

**o'o** V drip

**o'oha** Vt paint, draw, mark

**o'ohadag** Vs be marked  
Vpl be marked

**o'ohan** Vt writing, drawing

**o'oi, s-o'oi** Vs striped

**o'oithkam** Npl farmers

**o'othham** N person, Piman,  
friendly tribesman

**o'othhamag** V populated,  
be people

**o'othhamch** Vc cause to  
become a human

**o'othhamt** Vf make people

**o'othhamta** N the people  
who are made

**owi** Nsg opponent

**owich** Vt make cigarettes of

**owichk** N cigarettes

## P

**p, kup** AUX (and) you are

**pa'apdaj** Vpl.s being ugly

**pako'ola** N jig dancer in  
ceremonies

**pako'olak** V will be a jig  
dancer

**pako'olach** Vc cause to be  
a jig dancer

pako'olachuth Vc causing  
to be a jig dancer

Vr dancing a jig

padch Vc.sg cause to spoil,  
wreck

padchuth Vc causing to  
spoil, wrecking

padma, s-padma Vsg.s  
being lazy

padmachuth, s-padmachuth  
Vc.sg causing to be lazy

padmakam, s-padmakam  
Nsg lazy one

padt V to spoil, become ugly

pahn Nag bread

pegih INTJ well, okay

pehegi, s-pehegi ADV easily

pi ADV, PCLneg no, not

pi hedai no one

pi kehng no good

pi chikpan not working

pi'a INTJneg no

pihch Vc cause trouble for,  
waste the time of

pihchuth Vc causing trouble  
for, wasting the time of

pihchuthath Vc will be  
causing trouble for, wasting  
the time of

pihu V stop working

pihtag N effort, trouble,  
waste of time

pi'ich Vc challenge

pi'ichuth Vc challenging

pip'ichuth Vc.pl challenging

piugim, s-piugim ADV  
with whirring

pki, kupki AUX (and) you  
evidently are

pothnim, s-pothnim  
ADV thumping manner

pt, kupt AUX (and) you

ps AUX could you?

## S

s- PCLaff affirms a quality of  
the word it is prefixed to  
Find the word listed as it  
occurs following the  
negative pi. Thus the entry:  
kehng, s-kehng ADJsg:ADVsg  
good, pretty, indicates  
that there is also a negative  
pi kehng

s, kus AUX I wonder if he,  
she, it, they

s, mas AUX whether he, she,  
it, they

saio Nsg opponent

s-chu see chu

sh, kush AUX (and) he, she,  
it, they reportedly are

sha PCL if

sha'al ADV somewhat

shahchu, haschu DET  
what thing?

shahgig Nsg canyon

shahgith PREPsg between

shahku'a Vt carry in the palm

shahkuch Vt have in the palm

shahkum Vt catching,  
 grasping  
 shahkumahim Vt was catching  
 shahmuth Vt shoo away  
 shahni AUX what do I?  
 shah'o AUX what does he,  
 she, it, they?  
 shahshaiwua Vt being stopped  
 sha'i PCL quite, at all  
 pi sha'i not at all  
 Nag brush, trash, grass  
 shakal ADV in line  
 shashawikud Npl rattles  
 shashawk N;V echo  
 shashawkim V echoing  
 shawadk Vsg.s being thick  
 shawikud Nsg rattle  
 shegoi Nag greasewood  
 shehpij Nkin.sg junior peer  
 kin  
 shehsha Npl shafts for arrows  
 shelam ADV always,  
 continually  
 shelik prairie dog  
 shelini, s-shelini Vs  
 being straight  
 sheshepij Nkin.pl junior  
 peer kin  
 shoak Vsg crying  
 shoakath Vsg will be crying,  
 mourning  
 shoakihim V had been crying  
 shoani Vpl crying

shoh Vt.sg sew  
 shohbi Vt hinder, stop  
 shohbith Vt hindering,  
 stopping  
 shoh'o Nsg grasshopper  
 shohshon Npl bases,  
 beginnings, foundations  
 shohshonkam Npl springs  
 shoiga Nsg pet, domestic  
 animal  
 sho'ig ADJ poor, humble,  
 modest  
 ADV humbly, modestly  
 sho'igchuth Vc causing to  
 suffer  
 sho'igchuthahim Vc was  
 causing to suffer  
 sho'igchuthath Vc will be  
 causing to suffer  
 sho'igkam N poor,  
 sufferer, sufferers  
 sho'igthag Nab poverty,  
 humble station  
 shon Nsg base, beginning,  
 foundation, spring  
 shonch Vt.sg chop  
 Vc cause to start  
 shonchki Nsg war club, axe  
 shonchuth Vc causing to start  
 shonchuthan Vt start  
 shonigiwul Nsg racing ball  
 shonigiwulij Nsg racing ball of  
 shonhi Vt hit



**shonihin** Vt hitting  
**shonikkashahim** Vt had  
 been boxing, slapping  
**shonkam** N spring  
**shontsig** N chips  
**shonwua** V begin  
**shonwuich** Vc cause to begin  
**sho'oshpolk** Vpl.s being  
 short  
**shosha** V cries  
**shoshakimk**, s-shoshakimk  
 V wanting to cry  
**shoshbachuth** Vf.pl.b making  
 wristbands for, putting  
 wristlets on  
**shoshobith** Vt stopping,  
 restraining  
**shoshoiga** Npl pets of,  
 animals of  
**shoshonigiwul** Npl racing balls  
**shoshonigiwulij** Npl racing  
 balls of  
**shp. kushp** AUX (and) he, she  
 she, it, they must be  
**shuhshk** Nsg shoes;  
 Nsg shoe  
**shuhth** Vs being full of  
 liquid  
**shuhthagi** Nms water, liquid  
 Vsg there being water  
 ge shuhthagi ocean  
**shuhthagikaj** ADV with water  
**shuhthgim** ADV all over, full  
**shuhthk** ADV full

**shuhullig** Vpl fall rep.  
 Vt.pl drop rep.  
**shuhullighim** Vpl going along  
 falling, barely making it  
 Vt.pl going along dropping  
 things  
**shuhshug** Npl ponds,  
 scattered water  
 Vpl there being ponds  
**shuh'uwath** N mustard  
**shul** Vpl fall, land  
 Vt pl throw down, drop  
**shulig** Vpl falling, landing  
 Vt.pl throwing down,  
 dropping  
**si** PCL real, very, very fast,  
 very hard  
**si'a** V become morning,  
 sunrise  
**si'al, si'alig** N sunrise, east,  
 morning  
**si'alim** ADV tomorrow, in  
 the morning  
**si'al kehk** ADV early in the  
 morning  
**si'al wecho** ADV in the  
 east, beneath the rising sun  
**siawogi** N falling star  
**sihowinahim** Vt stirring  
**sihbani** V sprinkling  
**sihs** Nkin senior peer kin  
**sihskim** V pattering  
**sihwotha** Nsg ray, topknot



si' ihe Nkin.sg senior peer kin  
formal reference; title of  
I'itoi, cultural hero

si'isiwliki Npl dust devils

si'iskol ADVpl circular

sijkith Vc causing to rattle

sikod ADV circularly

sikol ADJ circular, round

sikolim ADV circularly,  
coiled

sikolkai Vc cause to turn  
around, coil up

sisi'almath ADV every morning

sistolta N syrup making

siswotha Npl rays, topknots

siswothaj Npl rays of,  
topknots of

siwani N a chief medicine  
man

Siwani, Siwani Mahkai

Npr the medicine man of  
Casa Grande Ruins

siwliki Nsg dust devil

s-ta see ta

## T

t PCL connects unpossessed  
noun with following pre-  
position beginning with a:  
kih t ab at the house  
kih t amjed from the house

t, kut AUX (and) he, she,  
they

t- PERS1.pl us, our, ourselves;

PERS1.pl.r our own, us

ta, s-ta PCL precedes  
transitive verb stems, indi-  
cating that a participant is  
a capable object of the  
action

ta a'askim, s-ta a'askim  
ADV funny

ta bagam, s-ta bagam  
ADVsg maddeningly

ta behima, s-ta behima  
Vsg.s being available

ta behimakam, s-ta behimakam  
Nsg obtainable one

ta bihugimma, s-ta bihugimma  
Vs being without food

ta edam, s-ta edam  
ADV shamefully

ta ehbitham, s-ta ehbitham  
ADV frighteningly

ta ehbithama, s-ta ehbithama  
Vs be frightening

ta ehbithamakam,  
s-ta ehbithamakam  
N fearful

ta hohho'itham,  
s-ta hohho'itham  
ADV enjoyably

ta hohho'ithama,  
s-ta hohho'ithama  
Vs be enjoyable

ta kakaim, s-ta kakaim  
ADV interestingly

ta kakaima, s-ta kakaima  
Vs being interesting

**ta machma, s-ta machma**  
 Vs being known  
**ta miabithama,**  
 s-ta miabithama  
 Vs being approachable  
**ta neithama, s-ta neithama**  
 Vs be visible  
**ta tonomma, s-ta tonomma**  
 Vs being a time of thirst  
**tad** Nsg foot  
 Tad Memelkud Npr  
 Where the Foot Ran Around  
**tadnim, s-tadnim** ADV widely  
**tahgio** PREP toward, in the  
 direction, in the way of  
**tahhatkam** N emotion  
**tahni** Vt,cmp.d asking  
**tahnig** Nt a request for  
**tahnim** Vsg.t,cmp.d go to  
 ask for  
**tahnimed** Vsg.t,cmp.d  
 going to ask for  
**tahp** Vt split, crack  
**tahpani** Vs being split,  
 cracked;  
 N crack  
**tahtami** N tooth, teeth  
**tahtamich** Vf.b make teeth  
 for  
**tahtamij** N teeth of  
**tahtk** Vt feeling, touching;  
 Vr feeling emotion  
**tahtkath** Vt will be feeling,  
 touching

**tahtok** Vt after touching  
**tai** Vt,cmp.d ask for  
**ta'i** ADV back  
**ta'ichsh** V sunrise  
**tash** N sun, day,  
 ADV a long time  
**tashkaj** ADV by day  
**tasho** ADV clearly  
**tatai** N tendon  
**tatal** Nkin uncle, mother's  
 junior peer kin  
**tatalk** Vs will be an uncle  
**tatchua** Vt,cmp need, want,  
 like  
**tatchuath** Vt,cmp will be  
 wanting or needing  
**tatchuathch** Vt,cmp while  
 wanting or needing  
**tatchui** Nab desired thing  
**tatchuik** Vs will be the desire  
**tatchuith** Vt d,Vcmp.d  
 wanting for  
**tatk** N root, roots  
**tatkkam** N a rooted thing  
 or things  
**tatkt** Vf take root  
**tattam** Vt feeling rep.  
**tha'a** Vsg flying  
**th'a, s-tha'a** Vt treasure,  
 being thrifty or stingy with  
**tha'ath, s-tha'ath** Vt will  
 treasure or be stingy with

**tha'atham** PREPpl above  
 N flying thing  
**thadha** Vpl.s sitting,  
 being there  
**thadhawua** Vpl sit down  
**thadhak, thadkk** Vpl s  
 will be sitting  
**thagio'ithahim** Vt had been  
 taking care of  
**thagio'ithath** Vt will be  
 taking care of  
**thagitoni** Vt leave it!  
**thagsh** Vt press on, touch  
**thagshud** Vt crush by  
 pressing on  
**thaha** Vsg.s sitting  
**thahiwua** Vsg sit down  
**thahiwup** Vsg sit down rep.  
**thahk** Nsg nose  
**thahkahim, thakahim** Vs  
 was sitting  
**thahm** PREP above, on top of  
**thahm kahchim** N  
 heavens, sky  
**thahmjed** ADV from above  
**thahpk** N tansy mustard  
**thahshok** Vt.sg after setting  
**thai** Vt.sg set  
**tha'ibij** Vsg.d pass by  
**tha'ichuth** Vt.sg throwing  
**thaihi** Vt.pl place at different  
 points  
**thaikud** Nsg chair, dwelling  
 place

**tha'imk, s-tha'imk** Vsg  
 wanting to fly  
**thaish** Vt sit on  
**thaiw** Vpl coming rep.  
**thaiwadch** Vpl while coming  
**thaiwath ch** Vpl coming and  
**tha'iwuni k** V rush out and  
**tha'iwush** Vsg rush out  
 Vt chase out  
**thak** Vsg.s will be sitting  
**thak ch** Vsg.s sitting and  
**thakam** Nsg one who is there  
**thashwua** Vt.sg set up  
**thatha** Vpl arrive  
**thath'aichuth** Vt causing  
 to fly, throwing rep.  
**thath'e** V fly or jump rep.  
**thath'eth** V will be flying or  
 jumping rep.  
**thath'ehim** V was flying or  
 jumping rep.  
**thath'ehi** V go along jumping  
**thathge** Vt wrestle with,  
 struggle with, search  
**thathgichuth** Vc causing  
 to wrestle  
**thathsh** Vt.pl set  
**tho** AUX he, she, it, they are  
**tho'ag** Nsg mountain  
**tho'agch** Vf.sg.b make a  
 mountain for  
**tho'agga** Nsg possessed  
 mountain

thoahim V thundering  
 thoakam Nsg living thing  
 thoakamk Vs will be a living thing  
 thoakthag Nab life  
 thohththa/hab thohththa  
     Vr do  
     pi has e thohththa  
     unable to do  
 thohtha'ag Npl mountains  
 thohwai INTJ ready! there! now!  
 tho'ibia Vt save, rescue  
 tho'ig ADV raw  
 thoki AUX he, she, it, they evidently are  
 tho'ho'ibiad Vt rescue rep.  
 tho'holmat V become peaceful  
 toa Vt.pl,ms put, store, pour  
 to'a Vt.pl,ms putting, storing, pouring  
 to'ahim Vt.pl,ms going along putting, storing, pouring  
 to'aw Vt.pl,ms put, store, pour rep.  
 tobtham Nsg hunt-caller, leader of the hunt  
 todk V roar  
 tohama, s-tohama  
     ADV brightly  
 tohbi Nsg cottontail rabbit  
 tohmog Nag milky way  
 tohn Nsg knee

tohnk Nsg hill  
 tohono N desert  
 Tohono O'othham Npr  
     The Desert People, Papagos  
 tohonolithahim Vt.d  
     revealing to  
 tohta, s-tohta ADJpl white;  
     Vpl.s be white  
 to'ith Vt.d place for, bet  
 toka N field hockey game  
 tokada N hockey playing  
 tokahi Vsg go to play field hockey  
 tokahim Vsg going to play field hockey  
 tokithhud Nsg spider  
 toni, s-toni ADV hot  
     N heat  
     Vs be hot  
 tonih V become hot  
 tonij Vc cause to be hot  
 tonith Vb become hot for  
 tonli V sune  
 tonlig Nab light  
 tonom Vsg become thirsty  
 tonomma see ta tonomma  
 tonomthag Nab thirst  
 tonomthagkaj ADV by thirst  
 toths Vt.sg frighten  
 totontham ADJpl shining  
 totpk V boiling  
 totpk k V boil and

tp, kutp AUX (and) if he,  
she, they

ts, kuts AUX I wonder if  
he, she, they

tsh, kutsh AUX (and) he,  
she, they reportedly

u'a Vt carrying

u'ahith Vt will be carrying  
along

u'apa Vt bring, bringing

u'apath Vt will be bringing

ugij V shake

ugjith V shaking

uhg ADV high;  
Vs be high

uhgka V rise

uhgkahim V rising

uhhum, uhpam ADV back to

uhksha Nsg windbreak

uhpad Nsg catclaw

uhs Nsg stick, tree

uh'ul Vt.pl hold

uh'ulin Vt.pl hold out

uhw, s-uhw Vs stinking

uhwa V give off odor,  
come in heat

uhwalig N odor, oestrus

uhwk, s-uhwk Vs will be  
odorous

ui Vt.pl get

u'io Vpl t.pl go to get

u'ithag, s-u'ithag Vt.pl.s  
good at getting

uiwi V blow gas

ul Vt.sg hold  
Vr hold one's self to,  
retain a skill

ulinch Vt.sg holding

ulini Vt.sg.b hold out for  
ab ab ulini have a skill

ulinihogith Vr.sg resting

ulinihogithahm Vr.sg  
was resting

ulugithath Vt will be tossing  
a baby

ushabi, ushabithag  
Nms pitch, resin

ushabikaj ADV by means of  
pitch, resin

ushabithag V being pitch,  
resin

ushabithagkaj ADV by  
means of pitch, resin

u'u N war arrows  
Vt.pl getting

u'uhig N bird

u'uk Vt.pl after getting

u'ukai Vt.pl take along

u'umhaidath Vt feathering  
an arrow

u'us Npl.sticks, trees

u'uth Vt.pl will be getting

u'uiwi Npl females, women

u'uwik Vs.pl will be females

uwi Nsg female, woman

uwich Vc cause to become  
a woman



uwichuth Vc causing to  
become a woman  
uwichuthahum Vc was  
causing to become a woman  
uwiga Nsg sister  
uwim, s-uwin ADV  
woman-like, girl-crazy  
uwpio Nsg skunk

## W

wa M as mentioned, known,  
or expected  
wachum ADV although,  
even though  
wa'akih N ancient house  
wa'akpan Vt sprinkling  
wa'akpan k Vt sprinkle and  
wabsh, wash ADV just, only  
wabshaba, washaba ADV but  
wachki Nsg reservoir  
wachkig Vs there being a  
reservoir  
wachum Vt.sg drowned  
wachwim, s-wachwim  
V wanting to swim  
wadag, s-wadag Vs being wet  
wag Nsg hole  
wagt Vf.sg dig a hole  
wagtahim Vf.sg digging a hole  
wah Vsg enter  
Vt soak  
wahammig Vs rising from  
lying rep.

wahawua, wahawu Vt sg  
tear down, take off  
wahga Nms dough  
wahgaj Nms dough of  
wahia Nsg a well  
wahiaga Nsg possessed well  
wahki Vsg enter'  
Vt.sg bring in  
wahkimk, s-wahkimk Vsg  
wanting to enter  
wahkus Nsg mat bedroll  
wahm ADV the more,  
especially  
wahp Vpl enter  
wahpago Vpl get up'  
wahpakus Npl mats, bedrolls  
wahpakusch Vf.pl.b make  
mats or bedroll for  
wahpami Vpl rise from lying  
wahpagith Vc.pl raise from  
lying position  
wahpk N reeds, cane  
Vpl after entering  
wahpkag Vs there are  
reeds, cane  
wahpkim Vc.pl causing to  
enter  
wahpmuinahim Vt soaking  
wahshaj ADVloc over there  
wahshan ADVloc up there,  
way over there to one  
side



wahshul Vt.pl tear down,  
take off

wai Vt invite, call

wa'i ADJ just, only  
Vt.ms draw water, get  
a liquid

wa'ig Vt.ms getting liquid,  
drawing water

wa'igi Nms liquid in a vessel  
Vt.b get liquid for

wa'igokam Npl.t water  
carriers

waikko ADV three times

waikkokam Nsg the third one

waikpa ADV in three places

wainomi Nms iron, metal

waipia Npl we.l.s

waith Vt inviting, calling

waithahim Vt were inviting

wako Nsg gourd, canteen  
Vt wash

wakoliw Nab south

wakot Vf.sg make a canteen

wakumagithag, wakumigthag  
N dry remains

wamad Nsg nonpoisonous  
snake

wami Vsg arise from lying  
position

wanchki Vsg.s pulled off

wanchkwia Vt.sg pull along

wanchkwuan Vt.sg pulling  
along

wanchkwupahi Vt dragging  
along by jerks

wanikkumio Vt.pl pull off

wanim Vt lead

wanimedath Vt will be leading

wanimun Vt pull off

wantp Vt wrench, tear

wapagim, s-wapagim  
ADVpl vigorously,  
industriously

wapagima, s-wapagima  
Vpl.s being industrious

wapagimak, s-wapagimak Vpl.s  
will be industrious

wapaththak V shining,  
reflecting

wapaththakhim V going  
along sparkling

wapkola Npl driftwood

wapkoladath Vt.pl  
deposit driftwood on

wash, wabsh ADV just  
wash kiap still yet  
wash chum as soon as

washa Nsg woven storage  
case

washaba, wabshaba ADV but

wasibi Vt.d give a drink to

wasibith Vt.d giving a drink to

wassibi Npl drinks

wat AUX he, she, they shall

watki AUX he, she, they  
evidently shall

watt AUX we shall

wa'u Vc cause to be wet  
 wa'ug N stalks  
 wa'ugaj N stalks of  
 waw N rock, cliff, peak  
     Waw Giwulk Npr  
     Indented Rock  
     (Baboquivari)  
     Waw S-jehjeg Npr  
     Many Holes Peak  
 wawani V lying in a line  
 wawank Vt after leading  
 wawich V fall down from a  
     height  
 wechij ADJ new  
 wecho PREPsg under  
 we'eppo ADVpl.man.cmp  
     level with, the same as  
 wegi, s-wegi ADJsg red  
     Vsg.s being red  
 wegima, s-wegima ADVsg  
     brightly, red  
 wehbig, wehgaj PREPsg  
     around, behind  
 wehchimVpl.s lying continually  
 wehchkahim Vpl.s had been  
     lying  
 wehhejed PREPsg for  
 wehhejedkam N one who is  
     good for  
 wehm PREPsg with  
 wehmaj PREPsg with  
     someone  
 wehmkal Nkin.sg clan  
     companion, totem;

coyote for the Apapagam  
 and Apkigam clans, buzzard  
 for the Mahnigam and  
 Wahwgam clans  
 wehmkam N companion,  
     companions  
 wehmt Vt help  
 wehnath Vt.d put with  
 wehnag Nkin.sg peer kin  
     (brother, sister, cousin)  
 wehnathch Vt.d having  
     mixed with  
 wehoch Vt,cmp believe  
 wehochuth Vt,cmp believing  
 wehog el, s-wehog el Vt obey  
 wehoh, s-wehoh Vs;ADV  
     true, truly  
 weho'i ADV truly  
 wehom, s-wehom ADV truly  
 wehpeg ADV first  
 wehpegat V become the first  
 wehpegkam Nsg the first  
 wehs DET all  
 wehsijj DET all of  
 wehsko ADVloc everywhere  
 wehsko'ijed, wehskojed ADV  
     from everywhere  
 wehst-mahm ADJpl ten  
 wenog ADV then, at that  
     time  
 wepegi, s-wepegi ADJpl red  
     Vpl.s being red

wipi'a Vt hunt

wipi'ai Nab hunting, stalking  
game

wipi'am Vsg.t go hunting,  
stalking game

wipi'amed Vsg.t going  
hunting

wipi'amdām Nsg one who  
goes hunting, stalking game

wipi'atham Nsg one who  
hunts

wipi'athambad Nsg hunter  
who died

wipi'o Vpl.t go hunting,  
stalking game

wipi'okam Npl those who go  
hunting

wipishani Npl rivulets

wipismal N hummingbird,  
birds

wisag Nsg hawk

wisagchuth Vc.sg cause to  
become a hawk

wi'um Vt gush against

wiw Nms tobacco

wiwk Vs will be tobacco

wo PCL plural if following  
AUXimpr g, future  
otherwise

woh V camp, stay overnight

wohg Nsg road

wohgga Nsg possessed road

wohi Vt scorch

wolik Nsg belly, stomach

wohoh Vs;ADV true, truly

woho'i, woho'o, weho'i  
ADV truly

wohom, s-wohom ADV truly

woho'o, woho'i, weho'i  
ADV truly

wohp Vpl run

wohpiwua Vpl lie down

wohpo'ichuth Vc.pl  
causing to run

wohpo'ichuthok Vc.pl after  
causing to run

wohpo'ithag, s-wohpo'ithag  
Vs.pl good at running

wohpo'ithkam Npl fast  
runners

wohpon Vt pull up, pull out

wohpo'o Vpl running

wohppo Vpl lie rep.

wohthch Vt having some-  
thing laying

wohthk, wohthok Vt  
having laid

wo'i Vpl arrive running  
wo'iw k arrive and

woi Vt lay down

woikam, s-woikam ADVsg  
proudly

woikima, s-woikima Vsg s  
be boastful

woikimakam, s-woikimakam  
Nsg braggart

woikinhun Vr boasting

wo'im Vsg go to lie down

**wepgin, s-wepgin** ADVpl  
brightly

**wepgumith, s-wepgumith**  
V reddened, lit up

**wepnag** Nkin.pl peer kin  
(brothers, sisters, cousins)  
**e-wepngam** brothers,  
sisters cousins of each other

**wepo** ADVsg.man.cmp  
level with, the same as

**wepot** Vt do the same as,  
reach the height or level of

**wewa'ak** ADJpl seven

**wewgin, s-wewgin** ADV  
whirring

**wia, s-wia** ADJ,Vs  
finely ground  
**Wia O'ohia** Npr  
Fine Sand Dune

**wiapo'oge'el, wiapoï** Nsg  
boy, young man

**wiapo'oge'elga** Nsg  
possessed boy, young man

**wiapo'oge'elk** Vs will be a  
young man

**widwua** Vt stir

**wih** V stay

**wihb** Nms milk

**wihgi** Nms bird down

**wihgikaj** ADV by means of  
down

**wihgitha** N a prayer  
ceremony, a stick with  
down attached

**wihgithag, s-wihgithag** Vs  
good at singing in the  
wihgitha

**wihnk, s-wihnk** Vs strong,  
tough

**wihog mad** Nsg a beetle that  
feeds on mesquite beans

**wihogt** Vf bear beans

**wihogthag** N bean pods

**wihogthag, s-wihogthag** Vs  
laden with beans

**wihotk** V bring up food

**wihpiop** Npl boys, young  
men

**wihptkog** Vt m.x

**wi'i** V staying

**wi'ichkwua** Vt.sg blow or  
blowing along

**wi'ichkwuhun** Vt.sg was  
blowing along

**wi'ichkwuhith** Vt.sg will be  
blowing along

**wi'ichshul** Vt.pl blow along

**wi'ichshulig** Vt.pl blowing  
• along

**wi'ikam** N remnant, survivor

**wi'in** Vt wash away in a  
current

**wi'is** Vs remain

**wi'isk** Vs will remain

**wijna** Nsg rope, cord

**wijnakaj** ADVsg by means  
of rope, cord

**wijnat** Vf.sg making rope

wo'isheg V waiting

wo'iwua, wo'iwu Vsg  
lie down

wo'iwup Vsg lie down rep.

wokij Vt shake the body of

wokijthahim Vt was shaking  
the body of

wonami Nsg hat

wonamich Vf.sg.b make a  
hat for

wonamij Nsg hat of

wonamin Nsg one wearing a  
hat

wonamit Vf.sg make a hat

wo'o Vsg s lying  
N pond

wo'og Vs being a pond

wo'okahim Vsg s was lying

wo'okath, wo'ok Vsg.s will  
be lying

wo'op, ho'op, ho'ip ADV  
until, when

wo'owop Vdist lying around

wop'o Vpl run rep.

wopog Npl roads

wopogach Vf.pl.b make  
roads for

wopogbadchuth Vc  
ruining the roads

wop'ohim Vpl had been  
running

woposhani Npl valleys

wopsho Npl rats

woptha Vt lay down rep.

wosk Nkin.sg father's father  
or uncle

woskaj Nkin.sg father's  
father of, father's  
uncle of

wosmad Nkin.sg man's son's  
or nephew's child

wua Vt.sg lay down

wua, hab wua Vt doing

wuaga Nab puberty celebra-  
tion, the after-life

wuagadag, s-wuagadag  
Vs being a good wuaga  
singer

wuago Vpl go to puberty  
celebration, pass on

wuath, hab wuath Vt  
will be doing

wud PCL be (equasional)

wuhd Vt tying

wuhio, wuhiosha Nsg face

wuhpa, wuhppa Vt put or thr  
throw down rep.

wuhpui Npl eyes

wuhpuij Npl eyes of

wuhpuikaj ADV with the eyes

wuhsh Vsg emerge

wuhshani Vsg emerging

wuhshani k emerge and

wuhshath Vc sg bring out

wuhshkam N one or ones  
who go out



wuhshthag N plants

wui PREPsg to, toward

wuich Vd.c cause to move  
toward, thrust an object  
toward a goal

wuichuth Vd.c causing to  
move toward, thrusting an  
object toward a goal

wuithag, s-wuithag Vt  
able to throw

wuihithch Vd.c causing to  
move toward

wuihim, hab wuihim Vt  
was doing

wuijithch, hab wuijithch  
Vt.b doing for

wuiokai Vt left

wulsh Vt.sg tie, hinder

wushke Vsg emerge rep.

wuwha Vpl emerge

wuwthag Vpl emerging

wuwhas Vc.pl bring out

wuwhasith Vc.pl bringing  
out



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